

the Chaplain

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A Salute to the Chaplain

A Day With a Far East Command Hospital Chaplain

ONE hundred and seventy-six years of ministering to the spiritual needs of the American soldier, in war and peace—that's the record of the chaplains of the United States Army.

One hundred and seventy-six years of listening to the troubles, the desires, the heartaches, the despairs and enthusiasms of the serviceman have given the chaplains a deeply-honored and indispensable place in Army life.

Chaplains of the Korean war take their place in history beside the four fearless chaplains of the USS *Dorchester*—two Protestant, one Catholic, one Jewish—who went down with the ship off the coast of Greenland in World War II, because they placed the lives of their men first.

More than two hundred of them, of all faiths, have been serving beside the combat troops in Korea, in defiance of death and permanent injury to health. Forty-nine of them have received sixty-three decorations. But the good they have accomplished cannot be evaluated in decorations.

In the chronicle of the Korean war the chaplains who have been bearing the brunt on the battlefields, naturally, are in the forefront of the story. But the heroic work of the hospital chaplains, both in Korea and Japan, must receive due recognition.

Hospital chaplains of Japan have been performing tremendous tasks in the morale field. While they have not been contending with gunfire and bombs, they have had a constant battle of physical endurance for carrying out the 24-hour-a-day job of min-

istering to the UN wounded, of dealing with the results of the battlefields. Their work is never done.

Typical of the duties required of these chaplains are those performed by Lt. Col. Julian S. Ellenberg of Greenwood, S. C., chaplain for Tokyo Army Hospital. This gigantic institution, located at historic St. Luke's International Medical Center of Japan, has been a true crossroads of the war—and the frontline of the home front in Japan.

Chaplain Ellenberg, who wears the Silver Star, went ashore with the first wave of the Fourth Infantry Division which hit the Normandy beachhead on D-Day, June 6, 1944. At Tokyo Army Hospital, he is still bolstering the morale of combat men. This time he is ministering to the wounded, and aiding those who face a long, tedious and discouraging road back to recovery. This often has been as challenging as his experiences on the battlefield.

Up all hours of the night, or early in the morning, to be with a man on the "critical" list, or to perform final rites, Chaplain Ellenberg still starts shortly after breakfast on a whirlwind tour of the wards. He's a dynamo of good will and a liaison between the wounded and home. He tries to see every patient in the more than two thousand-bed main hospital and annex every day.

"And he makes it just about every day, too," says Col. Kenneth A. Brewer of Oklahoma City, Okla., the hard-working commanding officer of Tokyo Army Hospital. Paying tribute to Chaplain Ellenberg and the associate

chaplains of the hospital, Colonel Brewer says that their tireless and unselfish devotion to duty, their work in healing the broken minds and spirits of the UN wounded has been of invaluable aid to the doctors in their task of physical healing.

Whatever the faith of the patient at Tokyo Army Hospital, his religious needs can be met. In addition to the hospital chaplain, Colonel Ellenberg, there are two associate chaplains who maintain offices at the hospital and annex. Chaplain Charles J. Fabing of Chicago, who is Roman Catholic, has an office in the chapel of the main hospital, and masses are conducted daily for the Catholic patients at alternate hours with those of the Protestant services. Chaplain Roy L. Fisher of Salisbury, N. C., is the other associate chaplain, and is assigned to the hospital annex. There he conducts services and holds office conferences with the patients who need help. For the French Catholics at the hospital, Rev. Louis Deslandes, M.E.P., Paris Foreign Missions, has been holding daily mass at noon. A Jewish chaplain, a Christian Science reader, a Buddhist priest (from neighboring Honganji Temple), a Turkish Imom, are on call.

But Chaplain Ellenberg does not ask a man's religion when he makes his daily tour of the hospital wards. His cheery greeting includes patients of all nationalities and faiths. Language is no barrier. They all get his meaning and gratefully acknowledge his interest in them.

A Typical Day

Spending a day with the chaplain to get an idea of his work at the hospital is an experience never to be forgotten. In Chaplain Ellenberg's case, it's a

nonstop foot race with time. His energy is boundless. Making the rounds with him, we start in his office early in the morning. There, we find his young assistants, Cpl. Donald B. Richards, of Brooklyn, N. Y., and Margaret Adachi, his secretary and interpreter. Margaret, who attended the Woman's Christian College of Japan, first came to St. Luke's Medical Center in 1934. She served as housekeeper for nine years and is an indispensable part of the chaplain's staff, as she knows the hospital like a book. Assisting Chaplain Fabing is PFC Frank G. Spatatora of Chicago, and with Chaplain Fisher is PFC Leo F. Jasper, son of Mason City, Iowa.

Chaplain Ellenberg issues instructions to his assistants at breakneck speed.

"Did you get the comic magazine to Whitsett in 603, all right?" . . . "The man in 3-B would like to see the claims officer." . . . "I'll send cablegram for this man—he wants to send a message to his mother, to sort of cushion the shock of the one she got saying that he was critically wounded." . . . "Don, go over to mess quarters and fix bacon and lettuce sandwiches for those three boys I told you about on Second. They said that was what they wanted more than anything else in the world right now, and they're going to get them!" . . . "Another boy wants a vanilla milkshake and the paraplegics would like some ice cream—I'm going to get some and take it up to them sometime today."

Maybe that's not strictly according to the rules, but the chaplain tries to fulfill as many wishes as possible for the wounded men.

One wants a Testament, and he doesn't forget that. We make a special trip to take the boy his Testament

This one is in the paraplegic ward. He is Pvt. Donald Johnson of Verdi, Minn., who had been in Korea with the 13th Engineers only three weeks from the States when he "got it." Paralyzed from the waist down, from a bullet wound in the chest, he had been recuperated on in a hospital at Taegu, then sent back to Tokyo Army Hospital where his doctor, Maj. Gordon Panamaker of Charleston, S. C., was giving him every care. "I guess I'll be, all right," Private Johnson tells the chaplain in a steady voice. He holds tightly to the Testament. Chaplain Ellenberg speaks encouragingly to him about the new operation he must face.

From a wheel chair near Johnson's bed, Pvt. Robert Terry of Oakland, Calif., gives the chaplain a happy hello. "He's going home next week," he tells him. He had been in Korea almost a year when a mortar shell caught up with him. He's lucky—coming along all right, and he's going home.

"I was up at five this morning," the chaplain says, as we continue to another ward. "We lost a man." His tone of voice tells how keenly each loss is felt.

We stop at a room where there are three Turkish officers.

"*Gunaydin!*" ("hello") Chaplain Ellenberg said, using his one-word Turkish vocabulary. Three smiles flash at him, and the men answer with "*Gunaydin!*" Capt. Kamil Guney is especially grateful to see him. He begins to talk feverishly in broken English, of the battle in which he was wounded. He tells of the terrific boom of the guns, and how it hurt his head. He talks of the bravery of his men, who killed one hundred and fifty Chinese in the battle and took many prisoners.

It helps him to talk about it, and the chaplain is a sympathetic listener.

In the big ward, Thailand boys, with Thai Red Cross Nurse Aranjakanda Prayong, and French and Greek soldiers welcome the chaplain. Again, language is no barrier. He pauses briefly by a bed where a Greek soldier, surrounded by companions, is getting a haircut from the Japanese hospital barber. He does some kibitzing about the style of the cut, and the Greeks get a laugh out of it. Their religious faith is different, but they understand the interest of the chaplain.

"The Japanese have a famous saying that might well cover the question of differing religions," says Colonel Ellenberg, as we dash along the corridor. "It's, 'There are many roads around the base of Mt. Fuji, but they all lead to the top!'"

A group of handsome Netherlands veterans, and their equally attractive nurses, next claim the chaplain's attention. Sgt. Chris Gieles, Sgt. Guára von Rooy and Cpl. Arend Von Santen, Nurse Lts. Liske Ylas and Ine Koopman, invite us to stay for a chat. Sergeant Gieles and the two nurses speak English.

"Sure, the chaplain always stops by every day to bring us a book, or just say 'hello,'" Sergeant Gieles says, gaily. "He's a good fellow."

Their own chaplain was killed in Korea, and they welcome Colonel Ellenberg's visits.

At the bedside of a young wounded American, the chaplain pauses to say a prayer. The youthful veteran of the 25th Infantry Division, evacuated from Korea recently, was felled by a machine gun bullet in the leg. He bites his lips for control, as he murmurs his thanks to the chaplain. "Maybe that prayer will help, sir." The chaplain

promises to come up and give him communion after the regular Sunday service in the Chapel.

The Chaplain and the Surgeon

On with the tour: We stop by the dental surgery office where Lt. Col. James C. Chipps of Corinth, Miss., who came to Japan from Madigan General Hospital at Tacoma, Wash., does remarkable work in restoring jaws and teeth smashed in combat. If the bone is shot away, the patient must spend long, gruelling months in plastic surgery. But in the case of the patient we see now, Pvt. William A. Guest of Chicago, the bones are there. They're just fractured—in fact, Private Guest is a solid mass of fractures.

He came in on a litter. He had wounds of the hip, left arm and right leg and for Colonel Chipps' attention, fractures of the upper and lower jaws and both cheekbones. A member of the 64th Heavy Tank Battalion, Private Guest was in a half-track crash at Inje. Over his face he wears a sort of network of steel bars that, at first glance, resembles a baseball catcher's mask—or, more likely, a contraption from Mars.

Colonel Chipps says that since Guest's jaw and cheekbones are what we would call caved in, he is wearing "elastic traction, from plaster of Paris head cap to Roger-Anderson skeletal fixation units and modified Kingsley arch bar" to hold the bones in proper place. Through clenched teeth, Private Guest could talk a bit. With only a slight moan, as the colonel probed with his instruments, he found diversion in conversation with the chaplain. For ten days, the immobilized combat man has worn the weird contraption. Chaplain Ellenberg counsels him to be patient for the long days ahead. The

skill of Colonel Chipps has restored many a broken jaw. Private Guest will be all right.

The next room we visit provides touch of humor. Over the door is specially-painted sign which says "Through these portals pass the world's most beautiful women—without hope!" The chaplain hands a book which he says is entitled *The Horrors of Marriage*, to the good-looking officer by the window, Capt. William Clark, son of Gen. Mark Clark. For visitor, Lt. David E. Etzold of Tacoma, N. M., joins in the banter that follows. Captain Clark had gotten a machine gun bullet in the knee while serving with the 2nd Infantry Division in Korea. He has words of praise for Tokyo Army Hospital.

"They really do a beautiful job taking care of you here," he says "and the chaplain is a big part of it."

We stop by for a moment at the popular Red Cross Lounge on the hospital roof, where the coffee hour is in progress. We join a group around two pianos, where Miss Hazel Belar, Recreation Worker for the hospital, is the hostess. She's from Holland. Miss. The two pianists are Sgt. Harry Nivens, a patient, and Red Cross worker Virginia Kershaw of Fayetteville, Ala. The coffee hour group includes Chaplain Ellenberg, ready to loosen up and hit the rafters with some old song favorites under the spell of the two talented keyboard artists. Sergeant Nivens, from Detroit, who has served with the 24th Infantry Division, is an up-and-coming songwriter who supplied the music for one of the Occupation's hit shows, "Opportunity Knocks." Some of the songs have been recorded by Columbia Records. Harry plays the Hammond organ sometimes for the cha-

in at his services. His is a very cheerful disposition, and he's good medicine for his fellow patients. The chaplain speaks highly of Harry.

Chapel Office

It's time now to dash back to the chapel office. There we find Dorothy Hall of Dallas, Texas, the choir director for St. Luke's, and John Joji Katsumoto, member of the old St. Luke's staff, who is still serving as regular organist, waiting to discuss music plans for the next Sunday's service. Also waiting to see the chaplain are Rev. Peter S. Takeda, who has been chaplain for more than twenty years of the Japanese St. Luke's Hospital, and holds daily communion service at the present hospital; Maj. Beatrice Ringold, in charge of Special Services activities for the hospital; Pvt. Elwood F. Randant of Collinsville, Ill., and his fiancée, WAC Pvt. Maxine Tovey, of Terre Haute, Ind., both medics at the hospital, who want to discuss their wedding plans, and PFC Dave Recob of Muskegon, Mich., recovering from a chest wound suffered at Chipyong, who has a personal problem to talk over with the chaplain. Colonel Ellenberg, always hospitable, and his "shadows," Corporal Richards and Margaret Adachi, try to relax over a cup of coffee while he takes care of some of the business. In the midst of the informal social gathering, there is a telephone call. Would the chaplain please hurry up to the sixth floor? Surgery says another man is "going" in spite of all they can do to save him. That is the chaplain's life—a few tight moments to relieve his day, then quick return to the sharp current of tragedy underlying the hospital routine. He must be a strong man to take

it. Chaplain Ellenberg and the other hospital chaplains of the Far East Command are men who more than meet the challenge.

AWAKE, O CHURCH

Dedicated to

All United States Chaplains

O Church of God, awaking,
Arise and take thy place
Amid the thronging nations
To lend thy light and grace.
All men await thy coming
To change their night to day,
To bring God's truth and justice
And show the better way.

Though greed and hate still linger
To curse the groping world,
Take up God's peaceful battle
With banners bright unfurled.
Thou goest not unaided,
For he shall give thee power
To win for him the triumph
In this his destined hour.

Awake, O Church! Our Master
Leads on to battles new.
No longer doubt his Lordship,
But seek his will to do.
Let all who claim his leading
Go forth in faith secure
And build for him a Kingdom
That shall fore'er endure.

—THOMAS CURTIS CLARK

(This may be sung to hymn tunes *Munich* or *Lancashire*.)

SERMON ILLUSTRATIONS

Three Reasons for Belief

Dr. William Adams Brown tells that he once asked a clever woman of his acquaintance, "Why do you believe in God?" She replied: "You would not understand me if I were to tell you. As far as I know myself, I have three reasons for believing in God: the light in some people's eyes; the sense of honor; and the joy which follows complete surrender to a cause that is greater than self." And Dr. Brown adds this comment: "I do not know that any theologian has ever put the real reasons for believing in God more convincingly. We believe in God because there are experiences in life at once so arresting and so significant that, apart from God, it is psychologically impossible for us to account for them." You and I can honestly testify that we have had such experiences. And in the light of them we cannot do other than believe in God.

—TEUNIS E. GOUWENS

A Loving Gift

Somewhere I remember reading of a strange Christmas gift once received by a young woman. The young woman had expected some valuable present. She had set her heart on a piece of jewelry which she had reason to believe would be given to her by a very dear friend, a charming woman, the hospitality of whose home she had often enjoyed and highly prized. But when Christmas Day dawned and the young woman opened the gift from this friend, it turned out to be just an ordinary door key, tied with a piece of ribbon on which was a little card.

The young woman was at first so disappointed that she did not even read the inscription on the card; but when she did, this is what she saw: "This key to the door of the house of my friend. It is yours to use. Use it every day if you wish." The lovely significance of the gift then broke fully upon the young woman; that lovely home with the special guest chamber in which she had on several occasions rested in peace and comfort—the home open whenever she minded to use the key!

—EDGAR DEWITT JONES

The Forgiving Spirit

We are told that during the Revolutionary War a preacher walked fifty miles to beg General Washington to spare the life of a man who had been sentenced to death for neglect of duty. "I am sorry I cannot grant your request for your friend's pardon," said Washington. The preacher replied, "He is not my friend; I suppose I cannot have a worse enemy living." Washington looked surprised and said, "Surely you are not pleading for your enemy?" "Yes!" "Then," said Washington, "I will grant the pardon." This forgiving spirit of the minister affected the man that he was transformed from an enemy to a friend.

—J. W. BROUGH

Like a Telescope

The Bible is like a telescope. If a man looks *through* his telescope, then he sees worlds beyond; but if he looks *at* his telescope, then he does not see anything but that. The Bible is a thing to be looked through, to see that which is beyond; but many people only look at it, and so they are able to see only the dead letters.

—PHILLIPS BROOKS

Spiritual Retreats

Spiritual Retreats for chaplains were held again this year under the joint sponsorship of the Department of Evangelism of the National Council of Churches and the General Commission on Chaplains. Dr. Dan T. Caldwell served again as Chairman of the Committee.

Because of the critical military situation it was deemed wise to limit the duration of retreats to one day and to locate them at centers to which chaplains would be obliged to travel no more than one hundred miles. Accordingly, forty-three meetings were organized and two outstanding civilian clergymen were secured as leaders for each. Sixty-six different ministers served as leaders, some of them assisting at more than one retreat.

Speakers were secured and dates arranged by the General Commission and notices of retreats were sent out to participating military installations by the Chiefs of Chaplains' offices. Such details as place of meeting and

meals were handled by local senior chaplains.

Retreat leaders were requested by the Commission to comment on the program of the retreats and the results achieved therefrom. Forty-five of the leaders sent in reports, which yielded many valuable suggestions for the use of future retreat committees.

The general theme suggested by the Committee for the retreats was "We Have This Ministry." Morning, afternoon and evening subjects were The Chaplain and His God, The Chaplain and His Ministry, and The Chaplain and HIS Power. There was general acceptance of this program outline, but about a dozen leaders felt that more sharing should have been included. Several leaders encouraged discussion. A communion service was included by some leaders.

Many of the leaders who reported mentioned the co-operation and courteous treatment of local chaplains and commanding officers.

Twice as many chaplains attended as last year. This can be accounted for, at least partially, by the larger number of chaplains now on duty. Mean attendance for the sixteen retreats reporting this item was sixteen.

Several leaders mentioned the need for a closer relationship between the services and the church. One felt the need for an arrangement whereby service personnel could be admitted to membership in the Ecumenical Church while in the Armed Forces. Two leaders asked for the opportunity of speaking with selected servicemen regarding service in the Christian ministry.

The following clergymen served as



Chaplains Retreat Group, Lakehurst, N.J. The four men in the center foreground are (left to right): Chaplain Francis Lee Albert, Fourth Naval District Chaplain, Dr. Abraham Vereide, Executive Director, International Christian Leadership, Dr. E. G. Homrighausen, Princeton Theological Seminary, and Chaplain Frederick Volbeda, Station Chaplain, Lakehurst Naval Air Station.



Chaplains Retreat, Parris Island, S.C. Left to right: front row: Reverend Jack Anderson, Pastor of Wesley Monumental Church, Savannah, Ga.; Chaplain Alva O. Martin, Sixth Naval District Chaplain; Reverend F. Bland Tucker, Pastor of Christ Episcopal Church, Savannah, Ga. Back row: Chaplain Paul W. Dickman, Post Chaplain, Marine Corps Recruit Depot; Chaplain L. O. Crain, USN; Chaplain Adam Schutz, USN; Chaplain J. C. Brown, Jr., USN; and Chaplain J. A. Power, USN.

leaders of retreats: Theodore F. Adams, Richmond, Va.; R. L. Alexander, Lumberton, N.C.; Mitchell T. Ancker, Chicago, Ill.; Jack Anderson, Savannah, Ga.; Jesse Baird, San Anselmo, Calif.; Karl M. Block, San Francisco, Calif.; Marion A. Boggs, Little Rock, Ark.; John Sutherland Bonnell, New York City, N.Y.; Ralph Bridges, New Orleans, La.; Roy A. Burkhart, Columbus, Ohio; Herbert V. Carson, Charlotte, N.C.; Sherwood S. Clayton, New Orleans, La.; T. Rupert Coleman, Richmond, Va.; George W. Cooke, Jamestown, N.Y.; Benjamin D. Dagwell, Portland, Ore.; Edwin T. Dahlberg, St. Louis, Mo.; Rolland N. Dutton, Topeka, Kans.

K. Morgan Edwards, Pasadena, Calif.; Edward L. R. Elson, Washington, D.C.; Gerson S. Engelmann, Cincinnati, Ohio; George A. Fallon, Worcester, Mass.; George B. Hammond, Los Angeles, Calif.; E. D. Henson, Houston, Tex.; Ben M. Herbster, Nor-

wood, Ohio; John E. Hines, Austin, Tex.; Thomas Holden, San Francisco, Calif.; E. G. Homrighausen, Princeton, N.J.; Paul R. Hortin, St. Petersburg, Fla.; W. T. Ingram, McKenzie, Tenn.; Charles E. S. Kraemer, Charlotte, N.C.; O. P. Kretzmann, Valparaiso, Ind.; Ben F. Lehmberg, Houston, Tex.; Charles Wesley Lowry, Chevy Chase, Md.; David A. McLennan, New Haven, Conn.; Robert H. Manning, New Orleans, La.; William C. Martin, Dallas, Tex.; Walter McClure, St. Louis, Mo.; D. W. McElroy, El Paso, Tex.; C. A. McPheeters, Detroit, Mich.; Aaron Meckel, St. Petersburg, Fla.; Ansley C. Moore, Pittsburgh, Pa.; Warner Muir, Los Angeles, Calif.; Verner S. Mumbulo, Detroit, Mich.

J. B. Nichols, Greenville, Ala.; Kell O'Neill, Denver, Colo.; William Phifer, Jr., Kansas City, Mo.; Frederick S. Porter, Columbus, Ga.; Doyle Ragle, Abilene, Tex.; John Richards, Columbus, Ga.; John Rustin, Nashville, Tenn.; William Scarlett, St. Louis, Mo.; Rolland V. Schloerb, Chicago, Ill.; S. M. Shoemaker, New York City, N.Y.; Blake Smith, Austin, Tex.; Herbert Spaulding, Charlotte, N.C.; J. W. Sprinkle, Fort Worth, Tex.; John S. Stamm, Harrisburg, Pa.; Albert R. Stuart, New Orleans, La.; Lowell Swan, Denver, Colo.; F. Bland Tucker, Savannah, Ga.; A. S. Turnipseed, Montgomery, Ala.; Abraham Vereide, Washington, D.C.; Aubrey Walton, Little Rock, Ark.; Walter R. Willis, El Paso, Tex.; Paul S. Wright, Portland, Ore.; Paul W. Yinger, Riverside, Calif.

Most of the leaders reported that the response indicated that the retreats appealed to the chaplains and expressed their gratitude for the privilege of participating. Several of the

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Our Nation in Our World ·

By Walser Haddon Allen

A friend in England wrote me the following letter:

"We have been much concerned about you and your family and our other friends in Bethlehem ever since we got the news that Pennsylvania has withdrawn from the Union. Our newspapers carried a full account of how the Communists took over the state government in Harrisburg, and reported that there is now an Iron Curtain around the entire state. Just this morning we heard over the radio that the secret police swooped down on the city of Lancaster. The president of Franklin and Marshall College and the officials of the Armstrong Cork and Hamilton Watch companies were dragged from their beds at 3 A.M., and were sent to work in the coal mines which the government has taken over. The superintendent of the public schools and several of the leading ministers of the city were arrested and put to work in the steel mills of nearby Lebanon, which the government has also taken over. The rich farms of Lancaster County have been collectivized, the owners dispossessed, and those who refused to stay and work in the soil were sent to the steel mills or coal mines. Our radio commentator said the new Communist government has taken over all private property, so that no man in Pennsylvania any longer owns his home or business, and that owners of even small businesses, together with all educational, civic, industrial and religious leaders have been deprived of their homes and sent to work in the mills, mines or farms.

"Detailed information about what has happened in Philadelphia, Pittsburgh and other large industrial centers has not reached us as yet, but we know the Communists have taken full control. So we are wondering what has happened to you. We suppose your large steel mills have been taken over too. We heard that the president of the Bethlehem Steel Company was arrested for being 'un-cooperative,' and that no one knows where he is, the supposition being that he is either in jail some place, or else is a slave-laborer in the coal mines in the western part of the state. It was reported that large numbers of persons who attempted to escape into Ohio and other states have been caught and shot.

"We do not know whether or not this letter will reach you, but we are sending it in the hope that it will, for we want you to know that we sympathize deeply with you in your afflictions, and that our daily prayer is that our Lord will sustain and protect you in your trials."

I need not tell you, of course, that this is entirely fictitious, but I would like to tell you how I got the idea. One morning a few days ago I turned on my radio to get the news, and a reporter from Vienna told how these very things had taken place in Budapest, the capital of Hungary. Every man who had owned even a small business was taken from his home and sent to a farm or mine to work, and his home turned over to someone else. He was allowed to take only what he could carry in his hands or on

his back, and everything else was confiscated. There was no redress, no appeal to any court. All men of education or ability who could possibly serve as leaders were stripped of property and opportunity. And this has happened not only in Hungary, but in all countries behind the Iron Curtain. I got to thinking how it would be if such things had happened here.

Now let me quote from a sermon I preached on July 1, 1945—six years ago: "You will recall that a bomb-shell was dropped into the United Nations' Conference when it was announced that Russia had arrested sixteen leaders of the Polish underground. Immediately we and the British demanded to know why. We went to war over Poland. Poland was the first nation to offer military resistance to Germany. If the smaller nations are to have a square deal, why should Russia or anyone else attempt to force the Poles to do their bidding? So for a time it looked as if we were in for serious trouble, but this past week our newspapers explained what had happened—the Polish underground was sabotaging the Russians behind their own lines at the very time when we and the Russians were attempting to liberate Poland from the Germans. Hence the arrest of these sixteen leaders of the underground by the Russians appears to have been wholly justified."

How naive we were to accept that explanation. Now it turns out that those sixteen men were invited to Moscow, ostensibly to discuss future Russian-Polish relations. They were given an invitation to have lunch with Marshall Zhukov, but instead of lunch, they were thrown into Moscow's Lubianka Prison. Even then the men in the Kremlin had carefully-laid

plans to smear the Polish underground and set up their own puppet government.

At a recent meeting of the Bethelhem Rotary Club I overheard part of a conversation in which one of the members was speaking of Russian atrocities. I asked: "Are you talking about Robert Vogeler?" He replied: "No, about Stypulkowski, and the review of his book, *Invitation to Moscow* in *Time* magazine of last week." I had not read that issue of *Time* because I had been away from home, so I looked it up, and there was the story of those sixteen men. Stypulkowski was their leader, a brilliant lawyer, the only one from whom the Russians did not force a fake confession. *Time* calls his book "The most convincing account yet of that indigenous Soviet phenomenon, the phony confession." The shortest interrogation ran three hours, several lasted a gruelling fifteen. Stypulkowski was hauled out of bed sixty-nine out of seventy nights to submit to questioning. Sleep at any time was a miracle, for despite the cold even a prisoner was forced to keep his hands outside of the blanket, and had a bright light burning in his cell at all times. Breakfast was two slices of bread and a kettle of hot water. Lunch was a cup of colorless soup, supper two spoonfuls of groats (a sort of coarse cereal) and another kettle of hot water. At the end of six interrogations Stypulkowski figured twenty would be his limit. He went through 141. Around the seventieth he was close to cracking and blurted out: "You can murder me! I shan't say any more, because I don't know more." About the one hundredth session the man who was doing the interrogation blurted out: "I know what you are

waiting for; you hope you can hold it longer than I," and Stypulkowski knew then he had won. A friendly cell mate helped him brush up on his Russian, and he conducted his own defense before the Supreme Court of the U.S.S.R. It was the first time since the Russian revolution that a defendant tried before that court had not pleaded guilty. He got off with a four-month sentence, escaped later and got to England. Now let me give you two direct quotes: "Some days he had the will power to ration his bread, other days he wolfed it down. But his faith as a Christian was unrationed. Sometimes, as he knelt with clasped hands and bowed head, he heard one ward whisper to another, 'Look, he prays.' . . . A courageous man and a clever one, Lawyer Stypulkowski might not have survived his ordeal if he had not bolstered the weakness of the flesh. In his darkest moments he had called on one ally his interrogator knew nothing about: Almighty God." While it is trite to say that we live in a changing world, and we can get the crumbs of comfort from reminding ourselves that our world is constantly changing, it might be well to take a closer look at some of the recent changes. Let me attempt to evaluate a few of them.

Germany

(1) First, the fall of Germany. When the Potsdam Declaration divided Germany among the victorious allied powers, it was generally regarded that this signaled the passing from the political scene of a nation of eighty million people, and never before had our world witnessed such a spectacle. When the ancient empire of Assyria was destroyed by Babylonians in the seventh century B.C.,

Assyria numbered no more than two million people. When the Babylonian empire fell, a little more than a century later, under the impact of the Persians under Darius, the Medes, it numbered no more than two and a half million. The ancient Empire of Egypt, so far as we know, never numbered over a million and a half, and even the great Roman Empire at the height of its power governed no more than one hundred million, while actual Roman citizenship was less than fifteen million. Thus the complete dismemberment of a nation of eighty million was something new under the sun. At least that was the way it looked in 1945. Today we find Germany divided into an East and a West Zone, the one under the control of Russia and the other under the joint auspices of the United States, Britain and France, and because Western Germany was the hub of industrial Europe, we were forced to permit the revival of German industry both for protection against communism and against starvation. It was either allow the Germans to help themselves or live off someone else. We fought two wars to defeat the German Empire, yet there stand eighty million German people, and what to do with them is the riddle of Europe.

Russia

(2) The second great change I would mention is the rise of Russia. Whether we like it or not, the capital of Europe has moved from London to Moscow, and unless the men in the Kremlin bungle, it will remain there for many years. Let no one minimize what Britain has done. For one whole year she stood alone after Belgium, Holland and France had fallen, but two wars have drained her resources.

One out of three of all her family dwellings were destroyed or seriously damaged. A vast toll was taken of her shipping, and her consumption of her coal and steel depleted her stocks at a staggering rate. Even before we got into the last conflict Winston Churchill admitted that she was scraping the bottom of the barrel. Today life in defeated France is much less austere than in victorious England, causing the British people to wonder what they won, if anything, from their expenditure of sweat, blood and tears.

On the other hand Russia has emerged with vast prestige. No nation can hope to be a dominant power which does not possess, or have access to, the six great industrial basics, namely, coal, iron, oil, copper, cotton, and rubber. With the exception of rubber—and she knows all about synthetics—Russia has them all in abundance. Even in the midst of war she had a staff of fifty thousand men and women surveying her natural resources, and probably knows more accurately than any other nation just what she has to rely upon.

By way of illustration, I am told that the finest vein of coal so far discovered here in the U. S. is in Pennsylvania, and is four feet, three inches thick. Russia has five, and one of them is 283 feet thick. The great Messabi iron range in Minnesota is the best we have, and is rapidly being used up. Russia has three that are bigger, and only one has been used to any extent. In her own backyard Russia has more iron than is to be found under the British flag.

Then there is Russia's financial position. The British government is practically broke. We have a debt of some three hundred billion. Russia's war debt, so far as we know, is only

some thirty billion. Why is this? Because in Russia all natural wealth the property of the state, so she waged war by drawing on the wealth of the state, while our government bought its supplies from privately owned enterprises, and borrowed the money from our own people to pay for them.

A friend of mine who visited Sweden last summer told me that Sweden is the poorest country in Europe today. I couldn't understand that because Sweden did not enter the war and was not invaded. She made a great deal of money, but then Russia borrowed it. She was afraid not to lend it, because there were many promises, signed ones to be sure, that both interest and principal would be paid. But nothing has been paid, and any mention of payment is ignored.

There are many other changes we might consider such as the fall of Japan, the changed circumstances of China, and the part to be played by India now that she is an independent nation, but we pass them by to consider another fact.

The Pacific

(3) The center of the world's gravity has moved, or, to be more conservative, is now moving from the Atlantic to the Pacific. The collapse of Germany and the surrender of Japan had served to help fix the world's attention upon the Orient even before the outbreak of the Korean war. It was not without significance that the United Nations Conference which produced the World Charter was held in San Francisco, looking out across the vast Pacific. Out there live a billion and a quarter of the world's population, and in that area known as Micronesia, which includes all of the Dutch East Indies

the Philippines and portions of the Asiatic mainland, are mineral deposits which are the richest in the world. Tin, rubber, gold, iron, manganese and a long list of others are there in abundance. There is certain to be a great struggle for the control of this area. Perhaps the conflict in Korea is the beginning of it.

In our own country political life and business life have centered in the East—in Boston, New York, Philadelphia, Baltimore, Washington. During the war four million people moved to the states of Washington, Oregon and California. A few days ago there was an article in the paper stating that thirty-eight per cent of all defense orders placed so far have gone to those three states, which means that fifty years from now Seattle, Portland, San Francisco, Los Angeles and possibly San Diego will occupy the position held for so long by our Eastern cities.

Moral and Spiritual Changes

(4) These political and economic changes are to be considered, certainly, for they are significant, but what should concern us most are the changes in the moral and spiritual realm.

We cannot teach the Bible in our public schools. Why? Because everybody does not believe in it, and it isn't democratic to force everybody to learn something all do not accept. Yet it was the Bible which made democracy possible. The very freedoms we claim to prize so highly came right out of the pages of this book, and when we throw it out we throw our freedom out with it.

Never once during even the darkest days of World War One or World War Two did it ever pass through my mind

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that we might be defeated. Such a thing was unthinkable. That we could lose, be overrun, be subjected to a foreign power, why, such a thing was utterly impossible!

Now please do not think I have lost faith in my country. I wouldn't exchange my American citizenship for all the rest put together. But I must confess that here of late I have had an uneasy feeling. This Bible of ours tells us that righteousness exalteth a nation, but sin is a reproach to any people. It is only righteousness which makes us strong, and not alone great armaments. France had the greatest armament of all time in the Maginot Line, but what good did it do her? Germany had her Siegfried Line, but she fell. What gives me a very uneasy feeling is that we spent last year eight and one-half billion dollars on alcoholic beverages. That's more than we spent on our schools and much more than we spent on our churches. As I see it, aside from an infinitesimal amount that could be used for medicinal purposes, that's money thrown away. How much is it we spend on gambling? Did I read sixteen billion? That hardly sounds possible, but I know I read that crime, before the recent investigations into gambling, was costing us twenty billion per year. We have all been shocked at the recent revelations about the traffic in narcotics, and how much that is costing us, no one that I've heard of is willing to venture

even a guess, but it must be a fantastic sum.

Can anyone deny that these things weaken our moral fibre? Can anyone deny that they are sinful? That's why I have become uneasy. Righteousness and righteousness only exalteth a nation, but sin leads inevitably to destruction.

It is to be hoped that an enlightened citizenship will demand strict enforcement of our laws, but that alone is not enough, because laws unsupported by public conviction cannot be enforced successfully. We need to re-emphasize the need for righteousness, for godly living. We cannot blame all our troubles on Washington, for Washington reflects the rest of the nation.

The Prophet Isaiah often spoke about the remnant which would save

Israel, and Christ likened good men to the leaven and to a grain of mustard seed. We often feel helpless before the forces of evil, and wonder what we can do. The first thing to do is to be Christian in our own hearts, in our homes and in our communities. Our churches must be centers of righteousness; if they are not, where will you turn? No doubt there is much else we can do, but let's start with fundamentals, and make our churches a force for righteousness, a place where Christ and the Gospel are honored and obeyed, and a means whereby all of us may grow in grace and the knowledge of God. And pray for our country; pray daily and earnestly, that this blessed land of ours may ever remain the land of the free and the home of the brave.



The chaplaincy is a unique development in the religious life of America. It had its beginning prior to the Declaration of Independence, and was established in precedent at the time the Constitution was written and adopted.

The position of the chaplain in the Armed Forces is unique. The Chaplain is rightfully a commissioned officer, yet without command. He may be welcomed by General, Second Lieutenant or Private without any inconsistency of association. His communications in a pastoral relation are privileged against disclosure. In this, he has a status unlike that of any other person in the military service. As the representative of religious faith he deals with the holiest, as well as the most sinful and depressing, relationships of life, sharing in confidence the intimacies and the sanctities that make people what they are. It is a position of great responsibility, and it is a position of great opportunity. A man is not at his best until he is spiritually motivated.

The chaplaincy is the visible evidence that the Defense Departments of our government have recognized the importance of providing for the spiritual welfare of soldiers, sailors and airmen. The chaplains of the Far East Command have done a wonderful job in the present emergency, and I am very proud of the record they have made. The burden of sacrifice has been borne by those accompanying the troops at the battalion and regimental level into combat. In hospitals and in outlying areas, other chaplains have kept alive the spirit of service and good will with special attention to the wounded and bereaved.

—Chaplain Ivan L. Benn

EDITORIAL

Tribute to Endorsing Committees

Some time ago a very earnest individual, eager to become a chaplain, came to the office of the General Commission. When he found his educational achievements did not meet the prescribed requirements he asked a number of pertinent questions.

Believing as we do in the soundness of the minimum educational requirements, we did our best to defend them.

Then asked if we thought those last few hours in a theological seminary were more important than a religious experience as deep if not as sudden and spectacular as the conversion of Paul, we answered, "No." We gave the same answer to his question, "Is the knowledge of theology more important than a genuine love of men?"

When, with care, we listed and explained all the qualities sought by denominational committees before granting an endorsement, he asked, "Are denominational committees usually quick to reject an applicant lacking in any one of those fundamental qualities, as they are when he lacks education?" The answer to that one he told him is probably "no" also.

It is "no" because men sitting in judgment can know with certainty the answer to questions of education, age, and citizenship. They can make a fairly accurate estimate of how he

gets along with people, how well he can preach and how he conducts himself. But other qualities such as unselfishness and complete surrender with an abiding eagerness to do God's will are not easily measured. Christian men are apt to be overly charitable in judgments about another.

To the question, "Do you suppose some rejected applicants might have done better than some who were accepted?" we had to reply that, human judgment being fallible, some very good men may have been rejected and some not so good accepted.

But the important unasked question is this one. Are present policies and practices getting good men for the chaplaincy? To that question we can answer with assurance and enthusiasm. They are. The record of what chaplains have done and what they are doing provides a comforting answer to any question of selection procedures. The almost universal esteem service men have for their chaplains furnishes incontrovertible evidence in support of our answer. Another answer to that question comes from those fine chosen leaders of the forty-two spiritual retreats held in May and June. Almost universally their reports to the General Commission included high commendation of the caliber, alertness and devotion of the chaplains. The chaplaincy may attract and develop good men, but to denominational committees must go the credit for selecting them, and this editorial is an attempt to pay these committees a simple, but deserved, tribute.

Marines in Combat Remember Fallen Comrades

By John H. Craven

AFTER each engagement with the enemy in Korea, Navy chaplains serving with the First Marine Division endeavor to have a Memorial Service for the men who were lost. The Marines frequently request such a service and take an active part in the preparations, to provide as fitting a memorial as possible for their fallen comrades. Such a memorial service was recently held by a Battalion of the Fifth Marines for eleven men whose lives were lost in a battle on the Central front. The men erected a stone altar and pulpit on a hillside and draped a Christian flag behind the altar as a background. An American flag was flying from a pole to the right of the altar with a color guard standing near by. Shell cases were used for vases, and one of these filled with spiraea was placed on each side of the stone pulpit.

The service opened with the singing of the National Anthem as the color guard came to present arms. The colors were lowered to half-mast, the names of the honored dead were read and a memorial prayer offered. The Scripture Lesson was from the ninetyeth Psalm; I Corinthians, the fifteenth chapter; and Romans, the eighth chapter. Prayers were then offered for the bereaved. After the singing of *America, the Beautiful* by the congre-



Color Guard during Memorial Services held First Marine Division in Hongchon Ar Defense Dept. Photo (Marine Corps)

gation, Chaplain S. Kenneth Johnson of Ephrata, Washington, brought the Memorial Message based on Isaiah 54:7, "How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace." The service closed with the singing of *America* and the colors were hoisted to the top of the flagpole. The congregation, which consisted of one hundred per cent attendance on the part of men available, returned to their company positions and prepared to march on into the attack.

Have you sent THE CHAPLAIN your latest address?

Progress of U.F.P.

Interest in United Fellowship of Protestants, under the leadership of Dr. Fred Reynolds, is widening. He spoke to some 250 preachers, teachers and church workers, including a number of ex-chaplains, at Chautauqua, New York, and reports great interest. He had a helpful experience with the twenty-two chaplains at Sampson Air Force Base. At Purdue University he spoke to some five thousand young people attending the National Convocation of Methodist Fellowships.

As this issue goes to press, Dr. Reynolds is at Milford, Indiana, attending the fall meeting of the General Council of the United Christian Youth Movement. To integrate United Fellowship of Protestants with denominational Youth Fellowships, the Director of U.F.P., though for administrative purposes a member of the General Commission staff, is also a member of the staff of the United Christian Youth Movement.

The cards of introduction and the explanatory folders are now available and on request are being furnished free to denominations for distribution to local pastors.

Chaplains are reporting the formation of U.F.P. units. The first one reported three groups organized.

The following suggestions from various sources may answer questions which chaplains have been asking:

The type of organization is left to the judgment of the individual chaplain. He can make it as formal as informal as he likes. Many feel that elected officers and appointed committees will give participants opportunities and responsibilities helpful to their development.

For discussion and personal development, several small units of U.F.P. might be better than a large one. Units may join for various purposes.

The General Commission expects no payments for any services or materials it furnishes except as chaplains may have funds to make some payment toward the cost of THE LINK. There is no change in this policy.

Local units may ask participants to give something toward the cost of projects they undertake. It is believed this should be on a voluntary rather than a fee basis.

With suggestions that may be submitted in LINK, local units are expected to choose their own program. It is believed that programs should include "worship, study, fellowship and fun" and that meetings, at least weekly, should be held.

LINK will continue to offer discussion outlines and suggestions for recreational and social programs.

Committees from U.F.P. may be helpful in the promotion of different phases of the chaplain's program. Someone has suggested that a committee to call on newcomers to the outfit might render important service. They could be welcomed at some U.F.P. meeting.

Projects in which U.F.P. serves others such as youngsters of the community can be most rewarding.

Youth, if given opportunity, can surprise us with their ability and the way they respond to responsibility.

Young people learn by listening and observing but also by doing. U.F.P. offers these three avenues to Christian growth.

The General Commission does not

want chaplains to feel under obligation to report to us what they do with U.F.P. We would be most grateful, however, for information sent us and

particularly for suggestions. Pictures of groups in action would be appreciated.



A plaque on a rock in the garden of the GHQ Chapel Center in Japan bears the names of the five chaplains killed in Korea. The plaque, the gift of the chaplains in the Far East Command, was dedicated by Gen. Matthew B. Ridgway on the 176th Anniversary of the Chaplains Corps.

The names on the plaque are:

Francis X. Coppens, Capt., Boston, Massachusetts
Leo. P. Craig, Capt., Cincinnati, Ohio
Herman G. Felhoelter, Capt., Cincinnati, Ohio
Byron D. Lee, Capt., Ft. Riley, Kansas
Samuel R. Simpson, Capt., Caplettsburg, Kentucky

Space has been left for the names of any of the following three chaplains now listed as missing in action in the event they are officially declared dead.

Lawrence F. Brunnert, Capt., St. Louis, Missouri
James W. Conner, Capt., Groton, Massachusetts
Emil J. Kapaun, Capt., Marion, Kansas

The Supreme Commander in dedicating the plaque said:

"For 176 years as the fighting forces of this nation have moved into garrisons, bivouacs or onto the field of battle, the church has provided priests, rabbis and ministers as chaplains to go with them. In barrack or in field these chaplains have kept us mindful of and sensitive to the obligations of our humanity to God and our dependence upon Him.

"This day we dedicate our observance of the 176th Anniversary of the United States Army Chaplains to those chaplains who in death or a missing in action status bespeak the devotion and extent of faith of those who bear arms in defense of home and country. We need not eulogize the chaplain alone except to give thanks for his presence. These gallant men of God live by our side. They bear our common sacrifices. They are a part of our team and we know them. They have our respect, our admiration and our affection.

I have eaten your bread and salt,
 I have drunk your water and wine.
 The deaths ye died I watched beside,
 And the lives which ye led were mine.

"We here and now give thanks to this great nation of ours, which not only calls us to bear arms in her behalf but sees fit to send with us the man of God to keep us ever mindful of the Eternal God from whom shall come our continued strength and the success of our endeavors."

An Armistice Day Service That's Different

By Ralph Stoody

WHAT brings back soldiers' memories like the bugle calls? A real veteran can shut his eyes and hear the doleful notes of "fatigue" without instinctively thinking of some way to duck it. No better test could be devised to verify a man's discharge papers, than to see if he could stand still while mess call is being played. If he can, he's a spurious GI.

Much as the calls mean to the soldiers, they are not generally understood among civilians. Knowing this, the idea came to a Vermont post chaplain that if the bugle calls of the soldier's day could be worked into a pre-Armistice Day service, both memories for the veterans and information for their friends would be furnished, as the notes sounded out. This chaplain thought that possibly the bugle calls could be invested with peacetime significance, and through their medium the buddies might be given some important matters to think over.

One thing the boys liked about the service was that there was no sermon. But here the chaplain outwitted them. There was a sermon, but they didn't recognize it, for it was all mixed up with the old calls in such a way that one hour slipped away before they knew it had begun.

When the preliminaries were over, the standards in place, and the crowd comfortable, the chaplain started to explain that St. Paul saw the close relationship between soldiery and life, and that he wished to present the same thought in a modern way, using the

bugle calls, the soldiers' clock, to outline his message.

Then the bugler rose and took his position somewhere near the speaker. For the benefit of the four-minute speakers and others who know nothing of military life, each call was briefly described before it was sounded.

FIRST CALL—REVEILLE

Just at sunrise, while sleeping soldiers are distant in dreams, the fanfare of bugles rings out over the camp in "First Call." Fifteen minutes later comes rollicking "Reveille." The men "fall in," roll is taken, announcements are made, the day has begun. Bugler Mosher will now sound off "First Call," and after a pause "Reveille."

(Sound off "First Call" and "Reveille")

These are calls to action. They summon the soldier from the delusion that it's "nicer to lie in your bed." "Awake, thou that sleepest!" sings the bugle. "Come away from the land where 'surely slumber is more sweet than toil.'" Reveille cries to us:

*Be strong! We are not here to play,
to dream, to drift;
We have hard work to do, and loads
to lift.
Shun not the struggle, face it,
'tis God's gift.*

(Maltbie D. Babcock)

We wake each day to a new recognition that it is a time that demands wakefulness. No more excusable is it to oversleep the need of the world

than to oversleep "Reveille." To each comes a call to action, stirring us from our languor into an awareness of our place in the world's battle against the foes of righteousness.

MESS CALL

It does not take the soldier long to discover that he is hungry. There is no impatience like the impatience of a soldier waiting for mess. "When do we eat?" is his shibboleth.

(Sound off "Mess Call")

With wheatless, meatless, sugarless days, you who were forced to stay at home contributed much in making this mess call no siren voice. "An army travels on its stomach." Your soldiers were good travelers—"the best fed army in the world."

Nor would you allow such a thing as a heart-hungry soldier. With your K. C., Salvation Army, Red Cross and "Y" huts you ministered to the social hunger.

Starved bodies and starved hearts are bad enough. Starved souls are worse. There are many dyspeptics who think that God has forsaken them. While stuffing their skins they have starved their souls.

The world's Greatest Teacher was not above using the figure of the mess call in describing Himself. "I am the bread of life" He said. "Feed on Me" He invited. Perpetual satisfaction of soul hunger He promised.

Mess sergeants are skillful in serving balanced rations. Otherwise there would be scurvy and rickets. Are you careful to give as much attention to what you feed your mind and your soul, as to what you feed your body? Life needs a balanced ration.

FATIGUE CALL

After breakfast the soldier is called

to perform his share of the daily duties about camp. Here comes the much dreaded, often-ducked "Fatigue Call."

(Sound off "Fatigue Call")

From this formation men go to the unpleasant tasks about camp. Ordinarily there are not so many of these but if everyone does his share they are quickly over. To us these "fatigue" duties represent the unpleasant tasks of life, perhaps the drudgery by which we earn our daily bread. The soldier who seeks to evade these duties may succeed for a time, but eventually he is posted for a harder assignment—"fatigue." The "duty roster" and "guard roster" distribute unpleasant things with fairness among the men. So does the "duty roster" of life distribute among us many unpleasant things, which, if we seek to evade, become boomerangs.

*There's your work, and my work
And work for all to do.
But if you shirk your work,
Someone else must do,
Not only his own work,
But your work, too.*

DRILL CALL

Then comes "Drill Call," which brings the soldiers together in company front, and after a couple of incisive commands, sends them rhythmically marching in column of squares toward the drill field to perfect themselves in military maneuvers.

(Sound off "Drill Call")

Soldiers practice to prepare for the crisis. Not by wishing for it, but by grilling drill does he gain perfection. Perfection always comes by practice. A young man says: "I wish that I might be as faithful to my religious duties as my mother was." She did not become faithful by wishing, but by drilling. Christ prepared for the crisis

Dr. Stoody prepared this service while pastor of Grace Methodist Church and Chaplain of an American Legion Post in Vermont. A sergeant in World War I, he is now director of the Commission on Public Information of The Methodist Church. He visited the Mediterranean Theatre as a war correspondent during the last war, giving particular attention to news stories on the work of chaplains.

...ial three years of ministry by thirty
...ears of drill.

CHURCH CALL

Today in a thousand camps and on
thousand ships Old Glory was hauled
down for a moment and above it was
attached the Church Flag, white cross
on a field of blue, and the bugles rang
out the sweetly solemn invitation of
"Church Call."

(Sound off "Church Call")

Today in a thousand churches rang
out the call of the bells. They sum-
moned not merely attendance at the
services of the church, but they called
to service in the church. Men some-
times sing of the church as a "fort."
It is more than that. It is not merely
defensive. "Onward" is the cry of the
Christian soldiers who follow the
"Mighty Captain." The church is the
mobilizing center of the Kingdom's
advance and to it are summoned all
men.

RETREAT—TO THE COLORS

At the close of the day, in the midst
of the sunset hush, with soldiers
standing at "Parade Rest" the buglers
play "Retreat." Immediately after,
with men at attention and officers at
salute, "To the Colors" is sounded—
the call to patriotism—the musical

oath of allegiance. It is the bugle's
national anthem.

*(Sound off "Retreat"—audience
standing)*

In this beautiful patriotic ceremony
the post flag is lowered. Soldiers at
the bottom of the staff see that it does
not touch the ground.

From these honors to flag and coun-
try the Christian soldier is taught
reverence; he is taught patriotism; he
is taught loyalty. A reverence for
God's House, for His Book, for His
Name, for His creatures; a patriotism
which is not only for a war period, but
which makes men willing to live as
well as die for country.

CALL TO QUARTERS

After the evening recreation is over,
"Call to Quarters" is heard. This is
slightly suggestive of the melody of
"Taps," which soon will follow.

(Sound off "Call to Quarters")

In our everyday life there is a "call
to quarters" which comes to many
long before the close of day. It is the
summons that now and then makes
us lay down the tools of life for a
season and rest, that worn bodies may
be rebuilt.

Perhaps it comes as a premature
and permanent "call to quarters,"
which sentences us to the invalid's
chair.

Then there is that more certain
"call to quarters," if we live long
enough—those days of retirement at
the close of the long day, sunset days,
twilight days, days in which we wait
for "Taps." It is hard to face the
reality of these days. Perhaps there
will be none. If so, there is even more
reason to answer the questions that
keep insisting: "Is your life today
such that when in the leisurely retreat
of quarters you can contemplate it as

a pleasant vista, a garden filled with fragrant memories of unselfish ministry to others? Is it such a life that during the waiting days yours will be the matchless beauty God imparts to his aged saints, the beauty of truth and purity and love?"

The greatest preparation for "Taps" is a beauty-filled life.

(Sound off "Taps")

The slumber song of the soldier! A chorus of bugles may welcome the morn. A solitary solo bugle closes the day.

Soldiers, you have heard it soothing you to slumber. You have heard its vibrant voice, solemn and serious, as you have laid blanket-shrouded comrades to rest.

Joyce Kilmer, poet soul, found the melancholy melody of taps no "song without words." To him it chanted:

*Go to sleep!
Go to sleep!
Slumber well where the shell screamed and
fell.
(Let your rifles rest on the muddy floor,
You will not need them any more.)
Danger's past;
Now at last,
Go to sleep!*

(Joyce Kilmer)

(It has been suggested that these verses be recited or sung, as the bugle call is softly repeated at this point. If this is done, observe that the parenthetical fourth and fifth lines of the stanzas should be so recited as to make plain that they are interpola-

tions. There is a natural division in the call, and at this point the bugle should pause for a moment, while the singer, dropping the cantabile tone, repeats the lines. The bugler then completes the call, accompanied by the song. These words, written by a soldier shortly before he was himself killed in battle, should be particularly appealing.)

Taps will one day be heard. What shall its melody be? A doleful dirge or the reverent peal of a peaceful passing?

Without change of lip or note by the bugler those who listen will recognize either a dismal minor or a hopeful paean of victory. Which it is depends entirely upon the memories that cluster about your name. Which it is rests upon the motive and the spirit of your life.

*Farewell!
Farewell!
Comrades true, born anew, peace to you
(Your soul shall be where the heroes are
And your memory shine like the morning
star.)
Brave and dear,
Shield us here,
Farewell!*

But the glory of "Taps," whether it be in the everyday good-night song of the sleepy soldier at the close of his weary day, or the solemn beauty of a triumph song as the longer day closes, is not in the melodious music of "Taps" alone, but in the "Reveille" of the Eternal Tomorrow.

Spiritual Retreats

(Continued from page 8)

stated that they would be glad to serve again. Such statements as "I shall not soon forget the inspiring experience" were common.

All of the leaders served without

compensation. The Department of Evangelism, the General Commission on Chaplains and the chaplains themselves all deeply appreciate the outstanding service they rendered.

The Secret of Christian Prayer

By Otto A. Piper

A GOOD deal of the perplexity surrounding prayer is caused by a wrong perspective. As long as we consider prayer as the expression of a purely subjective attitude, its meaning is necessarily of a very limited character, good enough for mental health or the clarification of our religious sentiments, but certainly nothing of which it could be said: *Ask, and it shall be given unto you.*

But Christian prayer definitely transcends the realm of mere subjectivity. To state it in the most general way, prayer is an act in which the communion we have with God through Jesus Christ becomes articulate. Thus all Christian prayer presupposes both that God has brought about communion with the individual who prays, and that the latter believes that that communion is of utmost significance for him. Faith is therefore an essential prerequisite of prayer, and the decisive element in faith is the realization that I am in Christ, i.e., within a divine process through which I am lifted up beyond my natural life and this world.

Thus in the life of faith we are always more than ourselves. We are ourselves plus the life of Christ, or more exactly, in our spiritual life we are stimulated and supported by the Savior's life as it operates in his chosen people. When we pray it is



true to say both that it is our natural body and mind by which we pray, and that it is the Holy Spirit who prays to the Father through the instrumentality of our natural Ego.

The divine initiative presupposed in prayer implies that God called me into the fellowship of his people.

Hence I am never alone

when I pray, though I may lock myself up in my closet. God's people are held together by the common operation of the Spirit of Christ. External forms of organization, such as denominations and congregations, serve but to give expression to the oneness wrought among members by the Holy Spirit. It was by the work the Spirit carried on in the church that my faith was called forth, and thus in my prayer it is the common faith of the church that becomes articulate, together with and through my own personal faith.

Hence it is fitting that in my personal prayer I should say "our Father" and "our daily bread," rather than "my Father" and "my daily bread." Apart from the intercession I make for others I am, in every act of prayer, one with the whole people of God, and when I single out certain persons for whom I pray I make that selection in conjunction with the whole people of God, because the Spirit, at work in my prayer, is the same Spirit who animates that people.

This thought is good comfort not only for the lonely soul who is cut off from the intercourse with other people, but also for the serious-minded Christian who so easily overrates his own spiritual significance and from time to time becomes bitter or discouraged, because he notices so little earnest faith apart from himself and his friends. The realization that in our prayers we join the community of God's people also puts to shame that naive egotism that makes us think that our problems are the world's biggest, and likewise that silly conceit by which we imagine that we are the only persons who know what spiritual life or prayer is like. No doubt there are differences of spiritual gifts and degrees of spiritual intensity and insight. But they do not count in the fellowship of God's people, because it is the same Spirit that works in the strong and the weak, the wise and the stupid.

In Christ

Behind the church and behind each individual Christian who truly prays there stands the Christ himself. Our spiritual life is not just the operation of some impersonal supernatural energy or some infused grace. It is the Spirit of God, and thus all spiritual life is a step in the direction of His goal, which is complete communion of all men with each other, and with God.

The Spirit of the risen Christ (who is identical with the Holy Spirit) works in us after the same pattern He worked in Jesus. Upon Jesus the Spirit descended because in filial obedience he had entirely conformed his will with his Father's purpose. As Jesus overcame the temptations and the desires of this world, so in

our faith his Spirit strives to turn us away from the worship of earthly goods. No matter how valuable earthly goods are, faith tells us that there is but one supreme good, which is God himself, and that all earthly values are relevant only inasmuch as they are means by which we are to be brought into the divine communion.

This complete change of outlook and evaluation, which is so characteristic of the Christian faith, is in itself a supernatural and miraculous event. It is by the power of the risen Lord that the Holy Spirit has accomplished in me this about-face, and thus in all I do by faith the life of Christ operates in me.

Every spiritual thought, every effect of love shares his power, and through it works upon adverse forces in this world. Thus praying "in the name of Christ" does not just mean that we pronounce his name, but rather that we are in a state of faith by which we are in him, and thus in turn capable of radiating his spiritual energy. The Christian prayer is discharge of divine spirit. Hence intercession is not just a friendly wish I have for another person. Rather as an act of faith, my intercession sends out spiritual power, and thus increase the other person's strength.

Similarly, since in prayer we give expression to all that the church has done for the development of our spiritual life, it is the very work of Christ which he accomplishes in Christian fellowship and ministration that enters as a new power into our life. That is why for our prayer life participation in the life of the church and grateful use of the Christian resources of the past—its theology, its devotional practice, its religious art and its liturgy—becomes an "inspira-

on" for us. It charges us with the energy of the Spirit of the living Christ.

Because the life of Christ itself works in us, prayer is capable of overcoming all difficulties and dangers of our sojourn here on earth. If all I had relied upon, in the troubles and tribulations of life, were the psychic strength of my faith, I would collapse. It is the prayer "in Christ" that not only prevents the forces of evil from separating us from our God, but that also transforms the worst situation into an opportunity in which we see God's guiding hand.

Thus we are enabled by prayer in and through these difficulties to commune with God. Thereby we discover the forgiving grace of God. When in the dark hours of life we pray to him in Christ, we are made certain that the punishment God inflicts upon us is not just a retribution but rather means through which his Spirit leads us into closer contact with the Father.

The Miracle of Prayer

We may say that what moves us to pray is the prompting of the Holy Spirit. It would be fatal, however, if we dissociated the Spirit from the unseen Lord. It is Christ himself who both gives us the stimulus to pray and directs us so that we turn to the living God in prayer. Thus Christ brings our prayers before God. Through his intercession they reach our Heavenly Father. It is by no means a matter of course that our prayer should be noticed by God. Since God is not part of this world and has substantially nothing in common with us, why should he care at all to listen to what we utter in prayer? And how should it be pos-

sible at all for sinful man through prayer to establish communion with God?

The more we penetrate into the depth of God's self-disclosure the more incomprehensible prayer appears to be. Except our spiritual life originate in Christ so that he becomes the mediator of our prayers, the vehicle upon which they ascend to heaven, our prayers would indeed be empty and futile words. His was the only human life which God accepted; he was received into full communion with the Father. Thus as we live by faith in Christ we are in and through him acceptable to God.

What we are apart from faith is of no interest to God. But in faith Christ instils into us the desire to live according to his pattern, i.e., in accordance with God's purpose. Our actual life may be far from being in conformity with the will of God. Yet this is the basic difference between the believer and the unbeliever, that the unbeliever is unaware of the ultimate purpose of God, whereas the believer thereby measures his deeds.

This oneness with Christ, and thus with the purpose of God, imparts to the Christian that boldness by which we are made sure that whenever we pray God actually hears our prayers and pays attention to them. Because of the fact that what animates us in faith is the life of Christ, we are certain that despite our sins and shortcomings God will listen to us. It is through this union, into which He enters with us by faith, that our sinfulness, which otherwise would separate us from God, ceases to be an obstacle. Although this union takes place here in this natural life it is miraculous, nevertheless. For with all efforts and techniques of religious life

and practice, I would never be able to move God to listen to me; yet in the simple act of faith he does so, because his Son, whom he sent out for the salvation of mankind, has come to me and works in my life of faith.

The Power of Christ

Since in prayer we are one with Christ, we can be certain that God listens to our prayers. But does he also answer them? This problem has been complicated by primitive and naive views concerning the relation between the Christian believer and God. With the image of king and subject applied to prayer, people thought that when an individual uttered petitions, God would first consider whether the things requested were good or harmful for the petitioner and/or the person for whom he made intercessions, and then God would give orders that the course of events should be changed accordingly.

This mythical view, which is appropriate when interpreted symbolically, confuses the problem when understood literally. In general, the New Testament presents things in a deeper way, emphasizing the intrinsic connection between our petitions and God's answer. In prayer we are not merely with Christ but also in him. As the risen Lord, who reigns with the Father and shares God's power, he has around himself, so to speak, a "field" of divine energy. Thus when he is in a believer, he operates in and through him and overcomes the forces of evil around the believer. Thereby all things that happen to the individual are directed towards God's final goal.

Christ's power does not work, however, as an impersonal dynamic or a kind of historical necessity that de-

termines people's lives from the outside. In that case prayer would be meaningless and superfluous because everything would take place according to the decrees of Destiny. Rather the power of Christ operates through the individual believer, and our energy increases in proportion as we keep ourselves open to the operation of Christ.

In the 'spontaneous act of prayer' we act as people who, in and through their individual life, have become the tool of Christ himself. The success of our prayers will always be in accordance with the power of the Spirit working in us. The prayer of intercession is, therefore, in a very direct way a spiritual succor that we send out to the person for whom we send our prayers. Hence, our petitions, made in the name of Jesus, that is, in believing union with him, can get the answer with them.

If the success of prayer depends on a mental discipline, it would never accomplish much because man's power is relatively small in comparison with the energies working in the universe. But through the power of Christ, in whose name we pray, the things in us and around us are changed in accordance with God's will. Since it is the Christ in us who fulfils the requests of our heart, we may also be sure that he will correct our petitions wherever by lack of wisdom or goodness the purity of our prayers is obscured. He knows what we desire better than we express ourselves. Thus the divine answer to our prayers is not always a literal fulfilment, but it always fosters the divine objective we had in mind when praying.

Genuine Christian prayer is aware of the Lordship of Christ. But he

Why do we fall into an unbelieving attitude in our prayers, treating God as though he were our servant to whom we could give orders what to do for us or other people. Or we hope to obtain the answer for our petition from the subjective strength of our prayer.

Yet it is nothing less than blasphemy when people say: "I'll pray without it, and then everything will turn out right." The Christian who realizes the power that his Lord disallows the believer's prayers will not so keep out of that unbelieving fatalism by which people say: "You may bring all your problems and needs before God, but never reckon with a definite answer. You have to accept whatever God sends. The real purpose of prayer is to make you willing to submit your will to God's decrees." This kind of "Christian" fatalism denies the basic axiom of the New Testament, that there can be a complete union of man's will and God's purpose, if only we follow Christ's bidding.

Request and Thanksgiving

However, such understanding of God's dealing with man explains why in the New Testament prayers of petition, in which definite concrete gifts are requested, are relatively rare, and why the modern type of intercessory prayer, in which in an indiscriminate way we enumerate everything we or somebody else wishes or dislikes, is entirely absent from the Scriptures.

In Paul's letters, for example, we invariably find a different pattern. He will recall to his mind and that of his fellow Christians what Christ has done for them in the past, making special reference to the situation in

Dr. Piper was born in Lichte, Germany, and studied philosophy and theology in the universities of Jena, Marburg, Paris, Munich and Goettingen. He was *Privatdozent* and assistant professor in the University of Goettingen and professor of theology in Muenster, where he succeeded Karl Barth. As a result of his active participation in the German church conflict under Hitler, he lost his chair in the University of Muenster, left Germany and spent four years teaching in Britain. At present, he is professor of New Testament Literature and Exegesis, Princeton Theological Seminary.

which they find themselves, or under which they suffer. Thus in a very definite way their life is viewed as one being in Christ. This approach furnishes the right perspective for the future, viz., that it might be a continuation and intensification of what the Lord has done for them in the past, and hence it is hardly necessary for Paul to address specific petitions to God.

That much is certain for us, too, that there can be no true prayer of petition or intercession that is not preceded by thanksgiving. Even in the direct need and the most dangerous emergency it is necessary first to pray, *Our Father which art in heaven, Hallowed be thy name*, i.e., to remember that down to this moment God has dealt with us as a loving Father and heaped his gifts upon us. Only out of gratitude for what God has done for us in the past shall we be able to make our petitions in the right spirit and ask for the right things.

In most instances such grateful recollection will teach us the specific purpose God has with us or others in the present situation and thus

enable us to ask for the future what is in harmony with that purpose. This rule holds true for the prayer of intercession too. Unless I see the other person in Christ, that is to say, unless I realize how graciously the love of God has dealt with him or is willing to deal with him, my intercessory requests are merely concerned with what that person desires, or what in a purely natural way I consider as desirable for him. Thus most inconsistently I expect God to take an interest in a human being, while at the same time I ignore completely the purpose God has with that person. Our words have merely the outward form of prayer when we do not relate

them directly to Christ's saving work. We may delude ourselves as a thoughtless fellow Christians by praying or concluding such requests with a reference to the name of Jesus, but we cannot thereby delude God.

In every respect it is evident that the Christian prayer differs essentially from any non-Christian prayer because it is uttered in Christ. A Christian prayer is not as it were an afterthought of faith, but rather the conscious actualization of that union with the risen Lord that he himself has established, when calling us. Thus it carries with it all the power of the risen Lord.



Your Pastor and Mine

If he is young he lacks experience; if his hair is gray he is too old.

If he has five or six children he has too many; if he has none he is settling a bad example.

If he speaks from notes he has canned sermons and is dry; if he is eloquent and temporaneous he is not deep.

If he is attentive to the poor he is playing to the grandstand; if to the wealthy he is trying to be an aristocrat.

If he uses too many illustrations he neglects the Bible; if not enough he is not clear.

If he condemns wrong he's cranky; if he does not he is a compromiser.

If he preaches an hour he is windy; if less he is lazy.

If he preaches the truth he is offensive; if not he is a hypocrite.

If he fails to please everybody he is hurting the church; if he does please everybody he has no convictions.

If he preaches to tithe he is a moneygrabber; if he does not he is failing to develop his people.

If he receives a large salary he is mercenary; if a small salary it proves he is not worth much.

If he preaches all the time the people get tired of hearing one man; if he invites guest preachers he is shirking responsibility.

Yet they say the preacher has an easy time.

First Chapel with First Marine Division

BY ALLEN S. MAINARD

Marine Corps Combat Correspondent

ONE of the finest traditions of American military life is the desire of men to build a House of God wherever duty may take them."

A stocky, gray-haired Marine Colonel brought the dedicatory address for the first permanent Chapel of the First Marine Division in Korea. Before him was gathered a varied group,

Marines, for the most part dungaree-clad veterans of Korean fighting, Army personnel from nearby installations, sailors, Korean civilians and Republic of Korea chaplains.

Catholic, Protestant and Jew, each listened as the Colonel continued his address: "Today we dedicate a new and beautiful Chapel in this com-



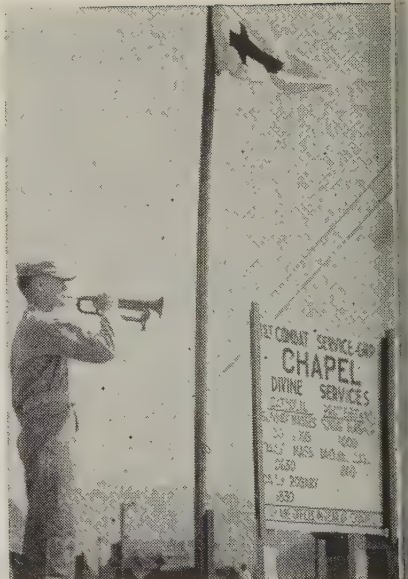
Marines attend dedication services for the first permanent chapel in Korea. The chapel, a Double-Arctic Quonset hut, was built in two weeks by the First Combat Service Group.
Defense Dept. Photo (Marine Corps)

mand." Murmurs could be heard from the assembly as English-speaking Koreans translated for those who did not know the language. The children moved restlessly as the unknown words were repeated in their language. This was the new church of *megook*, the foreigner. It didn't look like a church, not this long, low metal building resembling all other buildings around them. No brick, no mortar, no outward sign except a gleaming, white cross standing so that all traveling the nearby road could see it.

"Many of you know how during World War II, men in arms built chapels of thatch and bamboo, of concrete and steel," they heard the interpreters translate, "taking materials at hand to fashion some kind of suitable place of prayer."

Yes, they knew that, for their priests and ministers had told them stories of Christian endeavor of all countries. And, the Reverend Kim Chang Ho, pastor of the Methodist Church, had said that day, "With one hand you fight against the wicked enemy of humanity, while with the other hand you build a Chapel and dedicate it to God. I have learned that this is the way your ancestors did. They built a church first of all. They taught their children the Bible first of all. They did everything for Christ first of all. These are three most valuable traditions. Church, Bible, Christ—these are the foundations of your nation. These are also the reasons why you will win the victory."

The children looked at the men Pastor Kim had called "apostles of justice and peace, fighting against the Communists for the peace and freedom of the world." They had come from all parts of the world as "allies of Korea." But here in



Church call is sounded during presentation ceremonies of the first permanent Chapel of the Marines in Korea.

Defense Dept. Photo (Marine Corps)

Korea they had done more than just fight. They had helped "with many good things in many good ways. There had been food, clothing and medicines. And, now, even as the comrades were driving the Communists from their country, they had paused long enough in their work to build this Chapel so that all Christians could worship.

Two weeks before, Col. John I. Cook, Jr., of Vista, California, commanding officer of the First Combat Service Group, had suggested a permanent chapel instead of the temporary ones the chaplains had been using. His plans called for a double-Arctic Quonset hut seating 200, with quarters in the rear for the chaplains. I

(Continued on page 40)

Washington's Discerning Judgement on Chaplains

BY STEWART M. ROBINSON

WRITING to Governor Dinwiddie September 23, 1756, (while Virginia was mounting an attack upon the French Invasion) the young officer wrote: "The want of a chaplain does, I humbly conceive, reflect great dishonor upon the regiment as all other officers are allowed. The gentlemen of the corps are sensible of this and did propose to support one at their private expense. But I think it would have been a more graceful appearance were he appointed as others are." A year later he again complained of lack of chaplains. "We should be glad if our chaplain was appointed, and that a gentleman of sober, serious and religious deportment were chosen for this important post. Otherwise, we should be better without." Writing to John Blair about the same time, Washington said: "Common decency, Sir, in a camp calls for the services of a divine."

When Washington took command at Cambridge in June, 1775, he began a long effort, highly successful in the main, for adequate chaplain assignments in the various regiments of the Armed Forces. He wrote Congress outlining his hopes. One chaplain for each regiment was found impracticable, so one for two was tried. This worked measurably well until 1777 when the forces were scattered over various fronts. Pay was increased first to \$33.33 per month, then \$40.00. (Majors drew \$50.00.) Finally the rank of colonel and appropriate pay was offered. This was due to Washington's

urgent plea to Congress. He told them that ministers were often compelled to pay all and more than they received to maintain a substitute in their local parish duties. (Letter to Congress, December 31, 1775.)

On May 23, 1777, from his Headquarters at Morristown, Washington advised Colonel Baylor that a chaplain was in order. He wrote: "A chaplain is part of the Establishment of a Corps of Cavalry and I see no objection to your having one, unless you suppose yours will be too virtuous and moral to require instruction. Let him be a man of character and good conversation and who will influence the manners of the Corps both by precept and example." May 26, that year, he wrote Brigadier General Smallwood: "Let Vice and Immorality of every kind be discouraged as much as possible in your Brigade; and as a chaplain is allowed to each Regiment, see that the men regularly attend divine worship." When a scheme for brigade chaplains was broached as a substitute for regimental chaplains, Washington wrote that he thought it would not work. It would often compel men to attend services of a religious type to which they were unaccustomed, and thus produce religious controversy. The regimental chaplain brought the rank and file close to an individual who was likely to be familiar to the majority, both personally, and as a minister of religion. All Washington's brigade commanders shared this view, he told Congress.

Dr. Robinson, Chairman of the General Commission on Chaplains, has been active for many years in the Commission's work. His interest in chaplains and their work is evidenced by intensive research from which we are able to present this article concerning the history of the American chaplaincy.

Apparently the plan of one chaplain to three regiments, roughly a brigade distribution, never was pressed. Washington wrote Major General Heath in July, 1777, that since Congress had indicated that scheme, nothing had been done toward reducing the ratio.

The first chapters in the history of our American chaplaincy to the armed forces are being reviewed by the Chairman of the Commission. The help of chaplains and others will be greatly appreciated in bringing to light facts and names from the first years of the service.



The world belongs to the makers of war, not the makers of dreams! . . . So reasoned Imperial Rome on a night when "Peace on earth, goodwill to men" rang across the Judean hills. . . . Force—or Love? Imperial Rome—or Bethlehem? Which lights the candles in myriads of windows on Christmas Eve? Which sets millions of hearts and lips singing with joy? Which illumines the thoroughfares of life with kindness? Caesar—or Christ?

—The Churchman

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

I set myself on fire and people come to watch me burn.

John Wesley

He who has health, has hope; and he who has hope, has everything.

Arabian Proverb

God had only one Son, and He made Him a minister.

Thomas Goodwin

The great use of life is to spend it for something that will outlast it.

William James

You give but little when you give of your possessions. It is when you give of yourself that you truly give.

Kahlil Gibran

Our prayer and God's mercy are like two buckets in a well; while one ascends, the other descends.

Hopkins

I have never heard anything about the resolutions of the apostles, but I have read a good deal about the Acts of the Apostles.

Horace Mann

Since we cannot escape the world nor rule the world, nor buy the world, the only course left is to join the world in a genuinely co-operative effort to achieve world security.

Walter Judd

It is better to say, "This one thing I do," than to say, "These forty things I shall dabble in."

Washington Gladden

Daily Vacation Bible School

Biggs Air Force Base, Texas

BY CHAPLAIN FRED A. DELASHAW

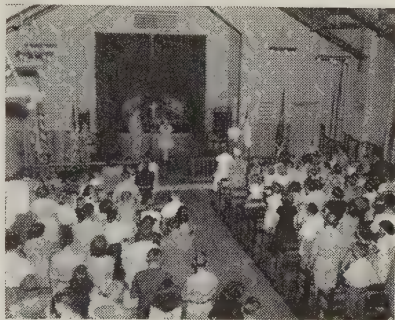
Holy Bible, Book Divine,
Precious Treasure, Thou art mine,
Mine to teach me whence I came,
Mine to teach me what I am.

O sang the children of Air Force personnel in their Vacation Bible School at Biggs Air Force Base, Texas. From trailers and barracks apartments in the airfield, they gathered at the Base Service Club for the two weeks session, and many denominations were represented. Here they participated, some for the first time, in worship and prayer, Bible study and handicrafts.

Conducted by Chaplain Fred A. DeLashaw, Assistant Base Chaplain, and a faculty of twenty-five men and women, the School gave extra Christian teaching to children who have suffered many interruptions in Sunday School attendance. The lack of continuity of attendance is due to the parents' transfers from one base to another and even to foreign countries. It has been said that two weeks of Daily Vacation Bible School is equivalent of six months in Sunday School. The need of these children of the fighting forces is being recognized by the Air Force.

The School included four teaching departments: Beginners, Primary, Juniors, and Intermediates, and a Nursery for faculty children under the age of four. The curriculum, planned to meet the needs of the children, consisted of general worship, Bible study, handicraft, missions, activities, and games, and daily refreshments.

The fiftieth anniversary of Vaca-



Chaplain F. A. DeLashaw, Assistant Base Chaplain at Biggs Air Force Base, leads students, faculty, parents and friends in the pledge of allegiance to the Bible during the Achievement Night program.

(U. S. Air Force Official Photograph)

tion Bible Schools was observed with a story of the first Bible School, told by the Chaplain. The color, sound film, "God of Creation," by the Moody Science Institute of Los Angeles, California, was the main feature of the last day of school when a social gathering was held and refreshments served.

At the Achievement Night program, the students demonstrated achievements in memory work, Bible stories, and child-participation in worship and prayer. Their handcraft was demonstrated in the halls and offices of the Chapel. The Service of Worship was attended by 350 people including the faculty, parents and friends of the students.

The first Vacation Bible School held on Biggs Air Force Base in 1950 by Chaplain Benjamin Shinn, who later left for Korea, had an enrollment of

148. The second Vacation Bible School, held on the Base, June 4-15, 1951, by Chaplain Fred DeLashaw, had an enrollment of 167 and an average daily

attendance of 138. Enthusiasm is high for another big Vacation Bible School to be held on the base next summer.



I wish there were some new way to say "Merry Christmas." Twice today I have overheard that remark. And each time I have said reverently to myself "Thank God, there isn't."

The spirit of Christmas is as simple as the heart of a child. It needs no new slogan and no special sales effort. No advertising agent can lend new glamor to its ancient magic. It is as elemental as the sun and the wind and the rain as the stars that glowed on Galilee on holy night, and now shed their same steady light on an older and perhaps wiser world.

No, there is no new way to say "Merry Christmas." The tree you will bedeck is the same as all the trees of its kind that have stood on all the hills since the world was young. The joy in a child's eyes on Christmas morning is the joy that has filled the eyes of children since Christmas became a national institution. Back of the gifts and the gaiety is an immemorial spirit of good will to men.

Christmas is still Christmas. In a world awry with changes, let us give thanks for one precious permanency!



It was Christmas Eve. Alone, a strange man, clad in a garment ragged and stained, walked the streets of a great city. At all the doors he knocked and begged entrance, saying, "My name is Christus," and sadly left each door. No one in the houses, where all were feasting merrily in celebration of Christmas, knew him.

So he passed on from the cold streets and the highways out to the lonely fields. And there, in a narrow lane, he found a little hut of some poor folk. Candlelight gleamed from the window. A hymn, sung by children's voices, came through the stillness.

The stranger knocked, and the door opened. True hearts met him, majesty enveloped him, love and kindness beamed from his countenance. And he blessed the home, which had not rejected him.

Verily, the joy of the world was in that humble home, for they forgot not the stranger in whose honor they celebrated Christmas.

AT YOUR SERVICE

• Materials and services
available to chaplains

Publications

The Moody Bible Institute announces the availability of Colportage books, Scripture portions, pocket-size manuals, tracts, and booklets for free distribution by chaplains. This literature will be sent without cost as long as funds permit. Should any chaplains in the States have a literature fund, donations would be welcome. The address is 820 N. LaSalle St., Chicago 10, Illinois.

The American Tract Society, 21 West 46 St., New York 19, N. Y., is anxious to contact chaplains and send them tracts for distribution among service personnel.

The Commission on Religious Organizations of The National Conference of Christians and Jews (381 Fourth Ave., New York 16, N. Y.) is publishing a pamphlet series for the armed forces. The series is being developed under the leadership of Dr. Joseph R. Sizoo, Rabbi Maurice N. Eisendrath and Rt. Rev. Msgr. Maurice J. Sheehy. These pamphlets are to be distributed by chaplains and can be obtained from the address above without cost.

A limited number of the following free booklets are available from The General Commission on Chaplains, 22 Maryland Ave., N.E., Washington 1, D. C.: "Chaplains' Spiritual Ministry for All Faiths in War Emergency," "A Workshop in Personal Counseling" by Charles T. Holman, "What Protestants Believe" by Hugh Thomson Kerr, "Suggested Graded

Sunday School Courses," "The Ministry As a Life Work" by Chaplain Willard S. Smith, and "The Ministry of Counseling" by Rollo May.

Copies of back numbers of *Christian Economics* are available to any chaplains who will write for them. The address is Christian Freedom Foundation, Inc., 26 West 58th Street, New York 19, N.Y.

Audio-Visual Aids

Like A Mighty Army, 16-mm, sound, black and white, 48 minute, stewardship movie, tells of a group who wish to build a church but are opposed by people who feel a new church would weaken the one already established. This film shows that the church must be doing the task of Christ in order to retain its own vitality. Rental is \$12.00 from the Religious Film Association, 45 Astor Place, New York 3, N.Y.

The Wise Men, a filmstrip in color, is an account of the part played by the wise men in the adoration of Christ at his birth. The theme suggests that even as the star guided the wise men, so the Scriptures are our guide. Available from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

To show the background out of which the church has grown and the situation which resulted in the Reformation with the succeeding development of the Protestant Church, The Religious Film Association has produced *Fire Upon The Earth*. The movie, which is in full color, is based on the book of the same title by Norman Langford. In twenty-six minutes it presents the high lights of church history from Pentecost to the World Council of Churches in Amsterdam.

*(Except as otherwise noted reviews are by the Editor.)***Sermons for Special Days**

BY CHARLES M. CROWE

A good idea is a good idea regardless of where you find it. If, however, you are seeking purple gentians, you hunt for them where they grow. If a chaplain is seeking new ideas for a sermon for a special day, and what one is not, he may find them growing almost anywhere but he will do well to peer over the wall of a garden where such ideas are cultivated. It matters little whether or not they originated here or were brought as seeds or plants from far-away places. A new idea is no more new than are the flowers that bloom in the spring time. But in the plant kingdom great beauty has come from cross-pollination, and so it is with ideas. Dark, rainy days and lack of pollination in a strawberry bed may result in small, warty fruit. Any man who writes or preaches can be stimulated by finding an answer to the question: "On such an occasion, what would another man say?" You can get an answer from one who has carefully cultivated ideas. He is Charles M. Crowe, author of a book of eighteen sermons for special days. Dr. Crowe has been in the ministry for twenty years. He founded and directed the teen-age center in St. Louis. A regular speaker on the Mutual Network program, "Faith in Our Time," he is known also as a writer of distinction. We recommend this entertaining and stimulating book not only for the preacher but for all

who would understand the spiritual significance of the special days and celebrate.

New York, Abingdon-Cokesbury Press, 1971 pp. \$2.00.

Building Self-Confidence

BY C. GILBERT WRENN

This little booklet should be a book to every youth and youth leader who will read it. It is aimed at young people yet it should be valuable also to those adults whose self-confidence is still inadequate. A great many worthwhile suggestions for personal behavior are packed into the small volume, and the reader will feel that many of them are directed right at him.

One of our greatest problems from the teens up, according to Dr. Wrenn, is how to be individual and yet sufficiently like others to get along with them. We are all different—each from every other of the two billion. We should rejoice in this uniqueness but should try to express it in ways that will bring happiness to others as well as ourselves.

A major problem among youth is lack of self-assurance. Two reasons for this dearth are (1) a failure to recognize our strong points as well as our weak ones, and (2) an inability to see that over the years we are growing in important matters.

The author lists several types of behavior which may be attributed to feelings of inferiority: (1) an over

positiveness to criticism, which, with greater confidence, disappears; (2) a supercritical attitude toward others, the easiest defense against feelings of uncertainty; (3) boastfulness; (4) loud talking in an argument, used to cover uncertainty regarding facts; (5) chip-on-the-shoulder attitude—if we blame someone else, we think we escape our own hurt feelings; (6) fear of competition, an unwillingness to take a chance on having to admit inferiority to another.

The original causes of feelings of inferiority are (1) a real or imagined physical defect, (2) a real or imagined personality deficiency, (3) lack of social status, and (4) a seriously disturbing experience.

In overcoming feelings of inferiority it is helpful to recognize that these feelings are common to practically everyone. Listing your good points and comparing yourself with others also will be helpful. Getting satisfaction from our strong points while still admitting our weaknesses will contribute. Finally, we must be satisfied with gradual improvement.

Dr. Wrenn points out certain negative types of behavior which result from attempts to compensate for inferiority. These are the "big shot" attitude, trying to be different or popular, and day-dreaming.

A chapter on "Getting Along with Others" indicates that we get along with people to the degree that we are interested in them and show that interest in the way we treat them. In this connection it is important to increase the other's sense of worthwhileness, to keep conversation about oneself to a minimum, to criticize sparingly, and to act naturally before others.

A final chapter on "Determining

What Is Right" states some common problems and then lists three principles of right thinking and living: (1) I will respect myself and try to do only those things which will strengthen my self-respect. (2) I will act toward others as I would like to have them act toward me. (3) I will believe in and have relationship with something which is greater than myself.

Two main thoughts dominate the book—that a person should respect himself for what he is, with all of his faults and weaknesses; and that, in order to respect one's own personality, one must also respect the personality of the other fellow and must show consideration for him and his welfare.

The booklet will be easily understood by high school students. It should be excellent for personal-development classes as well as for youth groups. It has a potent Christian flavor, subtle in large part, and should furnish excellent material for United Fellowship of Protestants and similar movements.

California, Stanford, Stanford University Press, 1948. 29 pp. \$.35 (paper bound)

Democracy and the Churches

By JAMES HASTINGS NICHOLS

(Reviewed by Erwin D. Canham)

The debt that free government owes to free religion, and specifically, to Puritan Protestantism, is spelled out unmistakably in this remarkable book.

Professor Nichols, who teaches at the University of Chicago, traces the causal relationship between religious freedom and all freedom from the time of the Reformation to the end of the second world war. But this is no dusty history. It concerns the gravest issues facing all of us who love freedom.

They are the preservation of responsible government from the onslaughts of an authoritarian church, and the maintenance of free institutions in a seemingly bureaucratized and militarized society.

On points of history Professor Nichols is very clear. In considerable detail, he shows how Calvinist concepts ushered in the modern day of representative government. He shows how the battle for religious freedom—through churches which refused to recognize infallible authoritarian rulers—lead to political freedom. He shows how the authoritarian churches, and above all the Roman Catholic Church, have consistently and powerfully resisted liberal democracy. He shows, incidentally, how communism and fascism make deepest inroads in nations already accustomed to domination by an authoritarian church. He documents the connection of clerical authorities with the establishment of fascism.

On some points a reservation is necessary: I believe Professor Nichols accepts inadequate authority and exaggerates the extent of domination of the American press and radio on behalf of the Spanish Fascists in the 'thirties. I believe, too, that he goes to extremes in accepting the inevitability or the necessity of new social controls.

It seems to me that he underestimates the very forces of Puritan Protestantism and freedom which he is describing. He asks:

"Is it possible for the traditions that have exalted personal responsibility and freedom, voluntary initiative, and the method of discussion to achieve, nevertheless, enough of self-discipline, organization, and unity to meet the problems of an increasingly bureaucratized, industrialized, militarized so-

ciety? . . . Can the liberal state accept the social and economic controls which seem indispensable and still remain liberal in fact?"

Professor Nichols asks these questions almost despairingly. He is in an honest dilemma. Like many another liberal Protestant, although he sees the power and achievement of the free system, he is so sensitive to the unsolved problems that he has virtually accepted the inevitability of socialism. He cannot have it both ways. But his is the despair and the dilemma of the 'twenties and the 'thirties. He has not quite caught up with the 'fifties.

For, despite the heavy burden of militarism, the inner spiritual resources of Puritan Protestantism are producing—indeed, have produced—a new acceptance of social responsibility which may well save the free system. It is doubtless much too early to say that the battle is won. But the free system is certainly responding to the needs of the times. Nowhere in the economic system of the western world is as much power held in a single group as was held by Wall Street in the early years of the century. Wall Street has been cut back to size. Economic power is today very widely dispersed. The heads of great corporations are trustees and delegates, responsible to many stockholders. Techniques of democratic representation in business and industry have not yet been worked out, but leadership is regularly responding to pressures from labor, stockholders, and consumers.

This is not the place to elaborate the evidence, but in fact the beginning of an answer to Professor Nichols' defeatist questions is already coming. The social and economic controls which he describes as indispensable

only in part deriving from government. They are also coming from the workers. And they are coming, most significantly of all, from an awakening sense of social responsibility in management which is a precise result of the applied Christian ethic.

As a cautious historian Professor Nichols could not be expected to take this for granted. It is too soon. But he need not have accepted social change as inevitable, either. The dynamics of Puritan Protestantism are still with us, and they have always shown great adaptability and response. They are responding today, though not in the way they were expected to respond a quarter century ago.

Perhaps this is not altogether relevant to Professor Nichols' book, which is on solid ground so long as it sticks to its parallel stories: the development of free government under the force of free religion and the continuous effort of totalitarian government to curb and destroy representative institutions.

The basis of free religion is, of course, man's direct relationship to God—"the priesthood of all"—and this is the ultimate answer to the depersonalizing and regimentation of modern life. Those who believe in free man will refuse to join totalitarianism, whether of the right or of the left. Everyone who wishes to preserve this kind of freedom will derive new strength and confidence and understanding from studying Professor Nichols' learned, restrained, and luminous book.

Philadelphia, Westminster Press, 298 pp. \$4.50.

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Revolution in a City Parish

BY ABBE G. MICHONNEAU

(Reviewed by Robert J. Plumb)

Revolution in a City Parish by Abbe G. Michonneau, a parish priest of a Roman Catholic Church in Paris, France, is a book with a message for Christians today. The author, finding himself with a large working class population, many of whom were indifferent or openly antagonistic to the Church, decided to consider his parish as not made up simply of faithful parishioners but of the entire population within its boundaries and to transform it into a true Christian community. Thus he begins with the statement that France is a Mission Land; Paris, a pagan city; his parish, a missionary outpost in that city and that missionary methods must be used if the Christian Gospel is even to hold its own.

The author regrets that it is possible for people to be Christians without having any distinguishing features to make them different from the non-church families around them. He would make parishes into true Christian communities whose members know each other, love each other and are recognized by their loving kindness, people whom other people will look at and wish to become like and "who will go out with a burning desire to make Christ fill their lives and reign in their neighborhoods."

Transforming parishes into true Christian communities is the subject of this book. Abbe Michonneau states that this can be done partly by a living and popular liturgy. Church services must be made to fit the needs of the people who should be given as much part in them as possible. Another way in which parishes can become Christian communities is by all

of their members becoming direct missionaries. The author finds "the clink of money round the altar" objectionable and would do away with pew rent altogether; have as few collections as possible and never give the impression that money is of primary importance in the advancement of the Kingdom of God.

Finally he states that modern apostles must be equipped with a vibrant spirituality. "Priests must share the richness of Jesus Christ with souls who know Him not. The love inside us must spread to all who come in contact with us."

Westminster, Maryland, The Newman Press, 1950. 189 pp. \$1.25 (paper bound)

They're on the Way

BY SAMUEL M. SHOEMAKER

They're on the Way contains the case histories of actual spiritual experiences. Whether the reader seeks for himself "the way" or help in directing another to it, he will find this book by Dr. Shoemaker of great value.

The individuals whose experiences

are in part told by themselves form an interesting cross section of American life. Men and women, school boy, college student, minister, old lady and younger ones, and a Jewish intellectual pass in review.

There is an excellent introduction and a conclusion that describes the steps that can be guideposts to "the way." Ten steps which, if followed the author believes will lead "steadily, faithfully, happily, and effectively towards the goal."

It is a readable book. The language is simple. I quote the closing paragraph of the introduction:

"I have always felt that abstract ideas about religion, while being necessary for the scholars, are confusing to many others, and seem both to promise and to demand too much. Therefore, I have tried here to let the truth come through the experience of contemporary men and women, so that through the record of what has happened to them, others may be helped to find 'the Way'."

New York, E. P. Dutton & Co., 1950. 160 pp. \$2.25.

First Chapel with First Marine Division

(Continued from page 30)

two weeks the Camp Maintenance Section turned the plans into reality.

Chaplain Arthur Kulinski, USN, of Milwaukee, Wisconsin, Group Catholic Chaplain, and Chaplain Ross H. Trower, USN, Group Protestant Chaplain, dedicated the building after the presentation by Colonel Cook.

Chaplain Trower's Protestant service was augmented by the Korean Methodist choir, singing the hymns in Korean and English.

The first Catholic mass in the new

building was celebrated shortly after by Chaplain Kulinski.

The Colonel had closed his address saying, "This chapel is dedicated so that we can train in the Faith without which we have no faith, no hope no love."

As Church Call was sounded, the assembled people filed into the Chapel. The first permanent House of God built by the Marines in Korea has been dedicated.

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"



By DR. PAUL
SCHERER

Security With God
There's a book called *The Word in the Stone* that tells an old legend of creation. All the tiny seeds of life came up before God, and He let them choose what they'd like to be. One said he didn't want arms or legs; what good were they? He wanted fins, so that he could swim across the sea. The rest of the earth's surface was water. And God made him a fish. Another called for wings. There was more air than water! And God made him a bird. The third was satisfied with the land, but wanted weapons in his mouth, and on his hands and feet, so that he could defend himself, and get plenty of food. And God made him a lion. One tiny seed came along being overlooked; it kept so still. But when God was through with all the rest, He caught sight of it over in the corner. "And what would you like, little fellow?" he said. "Well," answered the then modest creature, "I don't want fins or wings or weapons. I'll build me boats and bridges, airplanes and locomotives, if I need them. Just let me be fashioned in your image! I'll take my chances that way." And God was well pleased. "You've chosen the best I have to give," He said, smiling very proudly. And God made man! It means, I suppose, that there's no such thing as the security that we want, and sharks, and the beasts

of the jungle, and some of us! Security is with God. It belongs to the soul that will trust Him, and by its very trust keep growing into that surpassing image!

It's a question of living up to our own original grandeur, which is Christ Himself! We *have* no other! Jesus of Nazareth is what

we are essentially. The simple, lovely things that fall from His lips are like the changeless decrees of God standing against our life. And he's everlastingly sure it will add up His way. It will add up His way to the power of an endless life and the eternal peace of God!

Can You Take It?

I don't know where we got our current phrase, "can you take it?" It might almost have come down to us by way of the translators from the author of the first epistle of Peter: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Here was a letter he wrote to the people who had to learn how to take it—or else just give up and be wiped out spiritually as well as physically. They were a scattered community of men and women who had come to believe that God had actually interfered—if you want to put it that way—in human history; and that Jesus of Nazareth had been that interference; until the world somehow

was a different place to live in, with the evil of it whipped to a standstill. The only question left as they waited there among the fires of persecution, facing the might of the Roman Empire and all that the wrath of man could do was not whether they'd win or lose. They were sure that under certain conditions they couldn't help winning. The only difficulty lay in meeting the conditions: *if ye take it patiently!*

The Glory of Living

Carlyle once wrote in a thrilling passage of the sons of men: "Generation after generation of them rising out of darkness into daylight, then plunging into the dark again: each hastening stormfully across the astonished earth; 'each leaving on the hardest adamant some foot-print stamped in,' so that the last rear of that mighty host may still read traces of the earliest van." Matthew Arnold caught the vision; saw the long columns of mankind trampling down the ages and cried:

*On to the bounds of the waste,
On to the city of God!*

There is something grand and majestic about living. The sweat and the blood and the tears, the joy and the tragedy. It all seems to be headed somewhere, to be bent on some huge eternal gain for the universe. Either that or nothing; and nothing doesn't think! It doesn't think any more than a row of zeros would think marching along page after page. You come upon them somewhere in the middle, and look back and back and back to see what sense they make; but they begin with zero! We know very well what it is that's on foot, when we are in our right mind: this incredible parade with God in front of it! It isn't some-

thing to make a man sick and tired. We write hymns about it:

*Through the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the promised land.*

It's a thrilling thing when you sit whole and see yourself as part of it, moving across this stupendous stage of history against the backdrop of Eternity.

God's Power

The only limit that is set to God's power is the stubbornness of our will: going on blindly as we've been going; blathering forever about what others do; giving no thought to what He wants of us; indifference to what happens, as long as we can get our share of satisfaction out of it. And that way we get none. What He wants of us is a change of heart to some decent measure of obedience for last. You see, Jesus has done us very well. Leslie Weatherhead calls "the intolerable compliment of loving us." I'd rather see us suffer, as we'd rather see our children suffer, than to have us or them happy on some contemptible terms. He loves us "in the deepest, the most tragic, the most inexorable sense." He doesn't aim to be kind. We can be kind to people we don't love. We can be kind to them instead of loving them. We can be kind to them on the ground that we either can't or won't take the pains to love them. And that isn't God's way. His way meant a cross once. That was kindness; but it was love. Love is soft, but anguished. Not easy, tender. It was the love that's still bent on making of us the best He can, at any cost.

N E W S B R I E F S

GENERAL

A contract has been let to build an addition to The Chaplain's Memorial building owned by The General Commission on Chaplains.

The addition, a second story over the Memorial Chapel, will provide additional office space for representatives of the National Council of Churches.

Through the efforts of the Methodist committee for Overseas Relief, it is expected that some 5,000 displaced persons will have been resettled in

the United States by the end of 1951. Bishop Titus Lowe and Dr. Gaither P. Warfield, who are in charge of the Committee's resettlement program, have issued a call for more Methodists—individuals, families and churches—to take DP families.

A group of Chicago jurists have drafted a resolution asking radio stations to devote more free time to religious programs that might further family worship. The judges' resolution specifically requested time for the



The Camp Pendleton (Calif.) Ranch House Chapel, constructed in 1943, where religious services for all faiths are conducted weekly under the direction of Chaplain J. Floyd Dreith. (Official U.S.M.C. Photograph)



General Matthew B. Ridgway, Commander-in-Chief, Far East Command, congratulates Chaplain Paul H. Maurer for outstanding work among corps troops on the Central Korean front. (U.S. Army Photo)

airing of "The Family Worship Hour," a nondenominational program of worship that reaches more than 5,000,000 families over 100 stations, according to an estimate by NBC experts.

Over 1,300,000 Bibles and scripture portions have been distributed outside the United States by Gideon groups in 58 countries.

The Lutheran Church—Missouri Synod has earmarked \$750,000 for a series of television programs, which will include 26 half-hour dramatic shows. Lutheran Television Productions, Inc. has been organized to handle the productions.

In a similar move, the Seventh-Day Adventists have set aside \$375,000 for television shows.

The New England Conference of The Methodist Church has voted to ask the denomination's General Conference, when it meets in San Francisco in 1952, to make as the major objective of Methodist people from 1952 to 1956 the waging of a national

and church-wide campaign for world peace.

Seven new Protestant missionaries, all members of the Presbyterian Church, USA, have left for Iran. "The church has no intention of withdrawing its missionaries from Iran, despite the troubled situation caused by the oil dispute," Dr. William N. Wysham, a secretary of the Presbyterian Church, USA's Board of Missions said recently. As in the case of China, Wysham stated, Protestant missionaries will remain "as long as the opportunity exists to perform Christian service."

Interdenominational relations are better today than ever before, James M. Bader, the National Council of Churches' Director of Evangelism, said recently. "The days of backbiting and criticism of church against church are almost over," he stated. "Nowadays denominations are trying to outdo each other in the nice things they have to say about one another."

Agencies of the World Council of Churches will need at least \$3,500,000 for European relief alone during the coming year. Plans call for aid to 443,200 European refugees and displaced persons, 56,950 aged, infirm, and orphans living in church-sponsored institutions, 21,750 church leaders and their families, and 19,000 students suffering from malnutrition.

EDUCATION

A \$25,000 contribution toward the Japan International Christian University's building program has been made by the Board of Overseas Missions of the United Church of Canada. The University's new 350-acre campus

st outside Tokyo is growing rapidly. Church House, in memory of Dr. Ralph E. Diffendorfer, the first president of the Japan International Christian University Foundation, will serve as the student center and headquarters for religious activities. Grants from denominational boards supporting the university now total more than \$10,000.

Foregoing the usual hazing and activities of "fraternity pledge week," members of the Alpha Tau Omega Fraternity of Johns Hopkins University instead recently painted and fixed up the Webster Congregational Church.

FOREIGN

The Holy Synod of the Russian Orthodox Church outside of Russia, presided over by Metropolitan Anastasius, has announced the creation of an American Orthodox Mission to be headed by an American prelate, Archbishop James (Jacob). The need for

an American Orthodox Church, the Holy Synod said, has existed for many years, since the Russian-speaking services were inadequate to meet with the language needs of those Americans who desire to come closer to the Eastern Orthodox Church.

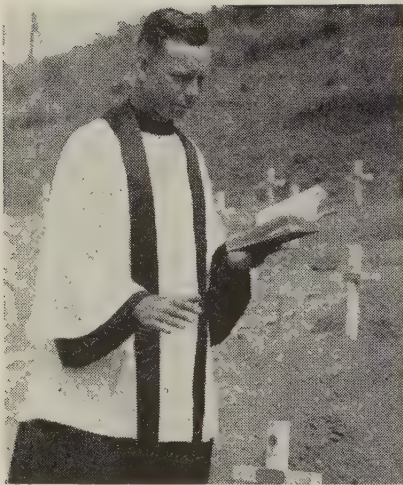
Two Protestant Churches have been established in the Cheju and Kohje islands, south of the Korean peninsula, to take care of South Korean Christian war refugees. A Mission Board, made up of 28 Protestant pastors and more than 70 laymen, has been established to spread the gospel among the islands' more than 100,000 inhabitants, only 4,000 of whom are Christians.

ANNOUNCEMENTS

The Student Volunteer Movement will hold its sixteenth quadrennial convention December 27—January 1 on the University of Kansas campus at Lawrence. Two thousand students



Protestant men of Company 423—1951 Recruit Training Command, Great Lakes, Illinois, who have read entirely through the New Testament, under the direction of Chaplain Robert Wayne Diffendorfer.



Navy Chaplain Orlando Ingvolstad, Jr., is shown here conducting last rites for an American soldier killed in Korea. Chaplain Ingvolstad, who was awarded the Bronze Star for meritorious service, served as Chaplain of the Fifth Marine Regiment. (*Official U.S. Marine Corps Photo*)

from 600 colleges and universities in the United States and Canada are expected to attend. Dr. John R. Mott, one of the organization's founders, will be present. Speakers for the occasion include Dr. Reinhold Niebuhr of Union Theological Seminary and Dr. Charles W. Ransom of Ireland, General Secretary of the International Missionary Council.

The Religion in American Life Movement, encouraged by the excellent results of its 1950 campaign, will during November blanket the nation with an appeal to all Americans to attend and support the church or synagogue of their choice. Using all channels of national mass advertising, RIAL will seek to give enduring emphasis to the importance of religion in personal and community life. Charles

E. Wilson, Director of the Office of Defense Mobilization, heads the program, which is sponsored by a National Laymen's Committee composed of members of the three major faiths.

The American Bureau for Medical Aid to China (ABMAC) is campaigning during the month of November to inform the American people about its work. The organization's major functions are to: (1) send special medical missions to Formosa (2) act as a ground breaker for the U.S. Economic Co-operation Administration and the Joint Commission for Rural Rehabilitation (3) conduct a Fellowship Program to train Chinese doctors and nurses in modern American medical practices and (4) help Chinese medical personnel who have been dislocated by the Communists. Donations can be sent to ABMAC's headquarters, 1790 Broadway, New York 19, N. Y.

PERSONALITIES

The Rev. Marion J. Creeger has been appointed director of the National Council of Churches' Commission on Emergency Services, which will co-ordinate the churches' efforts related to national defense. Mr. Creeger is the author of "Protestant Believe," a pamphlet which The General Commission on Chaplains published this year.

Dr. John Oliver Nelson of the Yale University Divinity School has been appointed committee chairman of Association Press, the publication department of the National Council of YMCA's.

Two new Presidents of the World Council of Churches—Miss Sarah Chakko and Archbishop Athenagoras

were elected at a recent meeting of the organization's Executive and General Committees, held in Rolle, Switzerland. Miss Chakko, the first woman to serve as a President of the World Council, is President of Isabella Thoburn College, Lucknow, India.



Dr. Daniel A. Poling has won the nomination for mayor on the Republican ticket in Philadelphia. The former Editor of the *Christian Herald* and world head of the Christian Endeavor movement, the candidate of the Independent Citizens Committee of 1,000 and the Republican Party, received an overwhelming majority in the July primary.

Readers of **THE CHAPLAIN** will be happy to hear that Dr. Luther Wesley Lith is recovering from a heart attack. Dr. Smith, Executive Secretary of the Board of Education and Publication of the American Baptist Convention, is chairman of The General Commission of Chaplains' United Fellowship of Protestants Committee.

The Rev. Charles B. Templeton has been appointed to serve on the staff of the National Council of Churches' Joint Department of Evangelism, which is under the directorship of Dr. Jesse M. Bader.

The Rev. Thomas K. Thompson has been appointed executive director of the National Council of Churches' newly-constituted Joint Department of Stewardship and Benevolence. In

his new post Mr. Thompson will plan stewardship programs and financial promotion for the 29 denominations associated with the National Council.

Dr. Peter K. Emmons, pastor of the Westminster Presbyterian Church, Scranton, Pa., for the past twenty-four years, has been elected President of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to succeed Dr. John A. Mackay, president of Princeton Theological Seminary.

African Methodist Episcopal Bishop R. R. Wright, a long-time member of The General Commission on Chaplains, visited President Truman recently to see his late father's portrait which will hang in the White House, the first portrait of a Negro ever to be displayed there. Bishop Wright's father was founder of National Freedom



Mr. Abraham Vereide (left), Executive Director, International Christian Leadership, and Dr. E. G. Homrighausen, Princeton Theological Seminary, the leaders for the Chaplains' Spiritual Retreat held recently at the Lakehurst, N. J. Naval Air Station. (Official U.S. Navy Photo)



Navy Chaplain E. J. Odom receives an award from Chaplain Stanton W. Salisbury, U.S. Navy Chief of Chaplains, while Chaplain D. F. Meehan looks on.
(Official Photograph U.S. Navy)

Day, which is observed annually on February 1st to commemorate Lincoln's signing of the 13th amendment outlawing slavery.

CHAPLAINS

Active duty orders are being issued to a number of Naval Reserve chaplains on other than a voluntary basis. The expansion of the Naval program, together with a drop in the number of chaplains volunteering for duty, has made the move necessary.

Chaplain Dean W. Dryden, formerly regimental chaplain of the 10th Division's 87th Infantry, has been transferred to Bremerhaven, Germany.

Chaplain Frank G. Hagemann has been assigned post chaplain at Fort Slocum, N. Y., the home of the Armed Forces Information School and the Chaplain School. Chaplain Hagemann spent four years as an Army chaplain

in World War II and is a veteran of five campaigns in the European Theatre.

Chaplain Norris T. Morton, formerly base chaplain at Bolling AFB, has been appointed chaplain at the Elmendorf AFB, Anchorage, Alaska.

Army Chaplain Joseph F. Hoglund has been assigned to the Heidelberg, Germany, Military Post as assistant post chaplain. Chaplain Hoglund is known as the "Buckaroo Priest" among Indian tribes in the Western United States to whom he ministered for twelve years, was assistant post chaplain at Fort Ord, California, prior to his assignment to the European Command.

Readers of THE CHAPLAIN will be happy to hear that Chaplain Walter H. Burdue, reported "missing in action" in Korea since last November, is alive and a prisoner of war in North Korea.

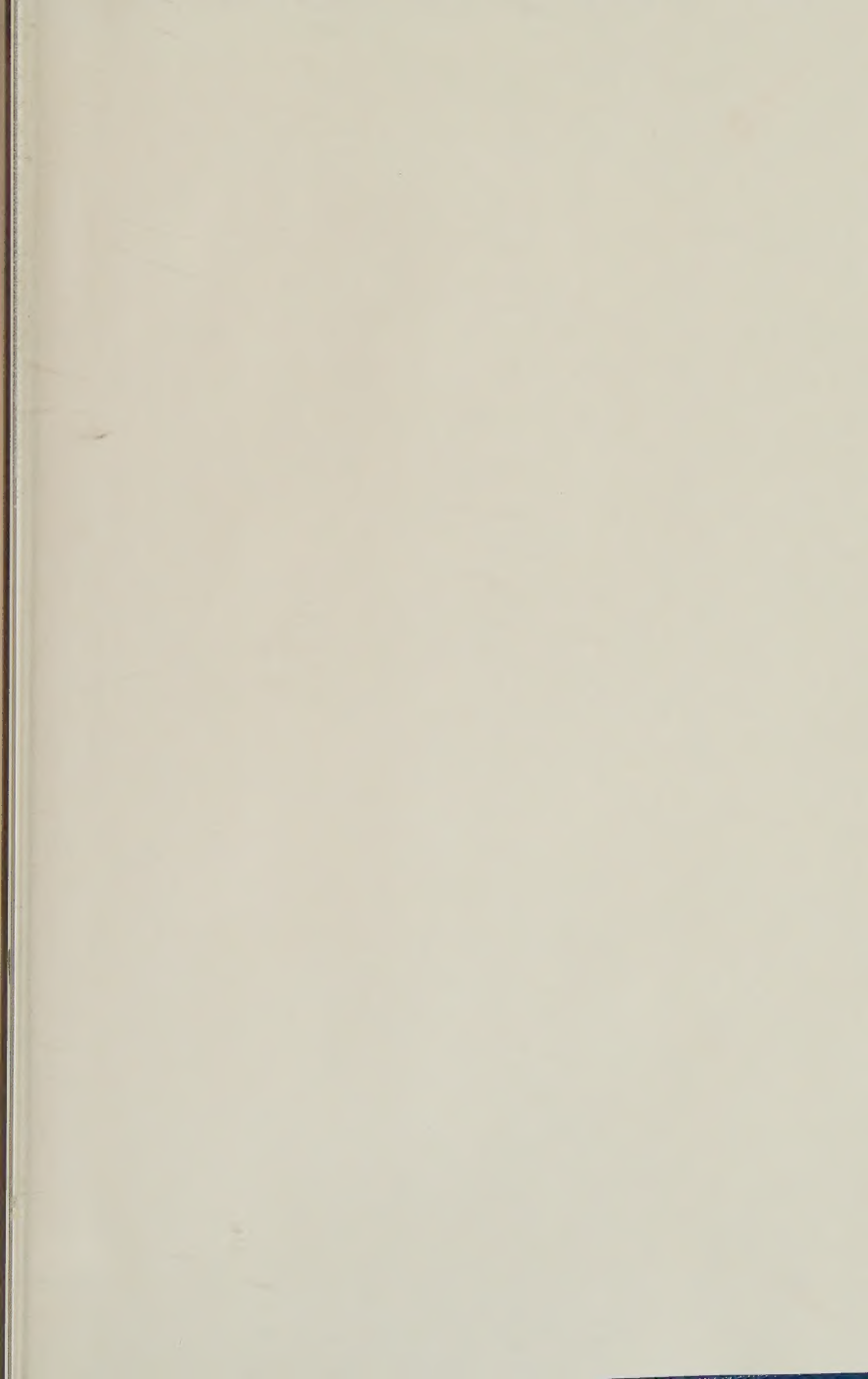
Chaplain Chung Tal Mu, a Presbyterian, has been appointed Chief Chaplain of the newly-formed Korean Chaplains' Corp.

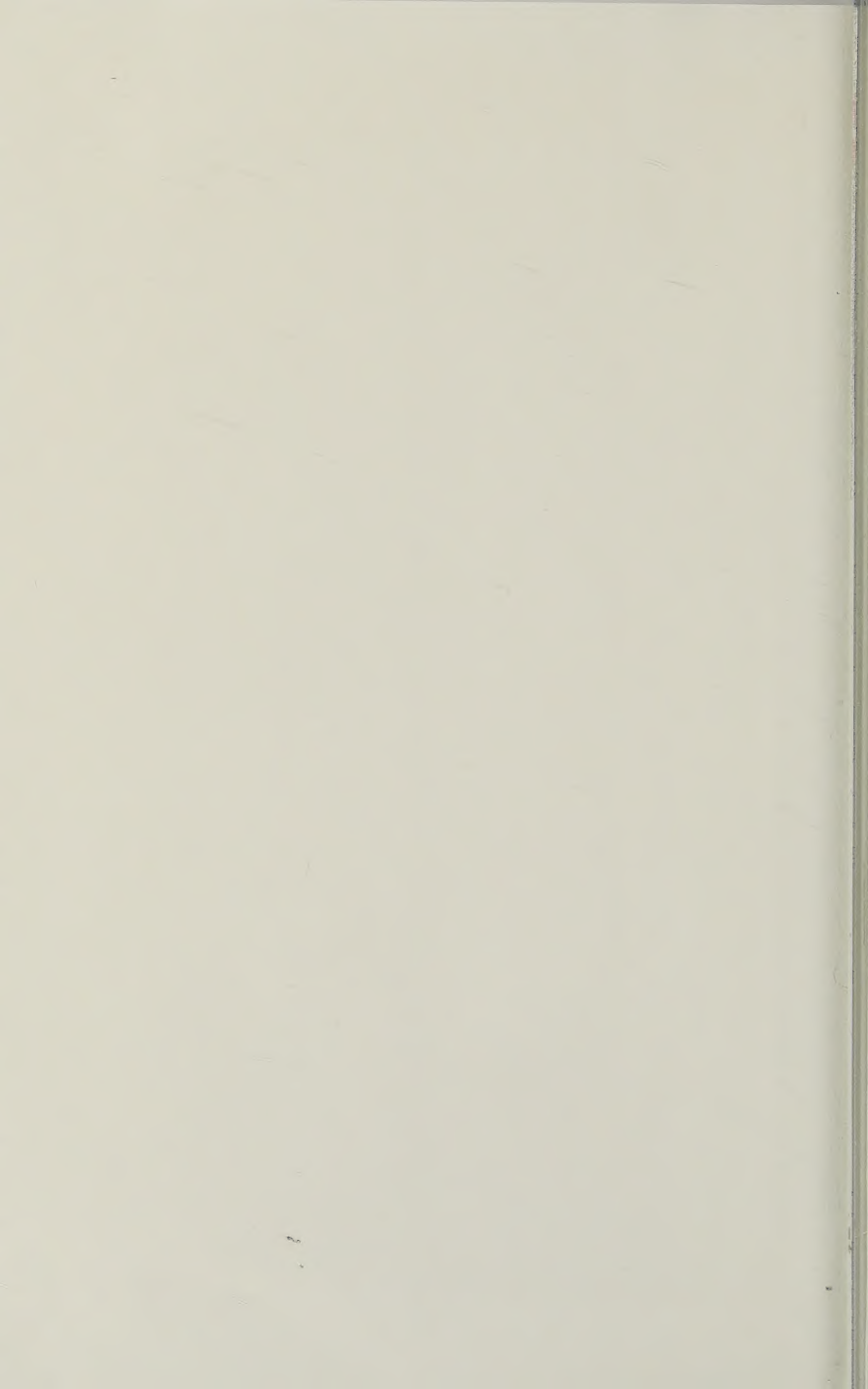


Chaplain James E. Emerson, chaplain of USS *Fremont*, distributes gifts to children of Kalidas, Crete. (Official U.S. Navy Photograph)

Bedimpled and benign,
While glory shone about the place,
With Him, your hope and mine.

But in a tear-stained face today
I saw the Light that glowed
Within the manger where He lay
As God His gift bestowed.
And in a mother's song tonight
I heard the angel hymn,
And in a childish face alight
I caught a glimpse of Him.





**THREE DAY
CIRCULATION**

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